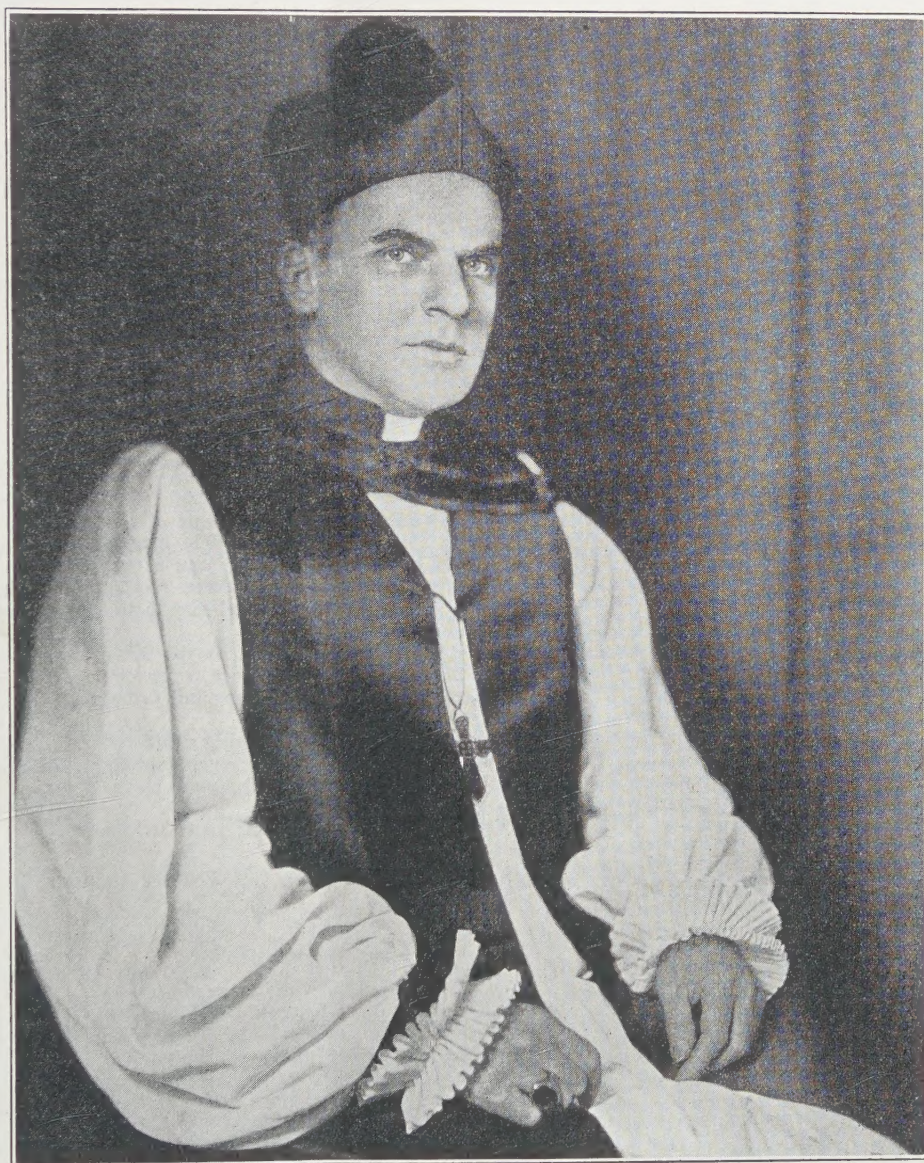


February 13, 1937

The Living Church



THE RT. REV. GEORGE CRAIG STEWART, D.D.

Last week Bishop Stewart presided at the 100th convention of the diocese of Chicago.

(See pages 188, 191, and 201)

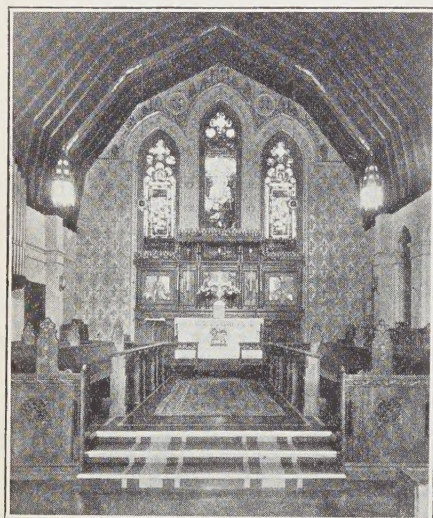
CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. The Editor is not responsible for the opinions expressed, but reserves the right to exercise discretion as to what shall be published. Letters must ordinarily not exceed five hundred words in length.

Flood Reminiscences

TO THE EDITOR: At this time when the floods of the Ohio and Mississippi valleys are uppermost in our minds it is interesting to see how St. Mark's Church, Johnstown, Pa., has emerged from the devastating waters of last March.

Seldom has it happened that a large parish has had to experience two catastrophes, in which almost everything of value has been destroyed. In the famous flood of 1889, the great wall of water that descended upon



HIGH ALTAR, ST. MARK'S,
JOHNSTOWN, PA.

the city carried with it every brick and stone of the old church and only the heavy tower bell was found in the days that followed, in another section of the city. The rector and his family were discovered drowned beneath the wreckage of the old rectory. They died clasped in one another's arms, and many of the congregation met death beneath the crashing torrent of water.

How complete was the destruction of last March is well known to all your readers and I shall not presume to repeat the story, but I do want all the kind friends of those terrible days to see what we have been able to accomplish in so short a time; and with this in mind I am enclosing a photograph of the high Altar. . . .

When the story of St. Mark's, Johnstown, is repeated we should like it emphasized, in no uncertain manner, that our Bishop, the Rt. Rev. Alexander Mann, D.D., came to us in the very beginning of our trouble and gave us every possible encouragement and support, to the very end. Of the \$16,000 that has been spent in the rehabilitation of the church more than \$8,000 came to us through the efforts of the Bishop.

The churches of the flood areas will discover that the aftermath is much more terrible and discouraging than the flood itself. The tension of the days of crisis apparently draws heavily upon energy, so that people are tired physically and emotionally for many months to come. They work so hard to get their homes and businesses back to normal that almost everything else, including the church, must wait. Every church and institution in our flooded city was disorganized

for many months, and only now do we find signs of a reviving interest.

So let us do all that we can to help and encourage the rectors of these churches that are now in the flood waters because they will face not only mud and filth and destruction but the exhaustion and apathy of their own tired and discouraged people. Help must come to them from outside if they are going to have the courage to face an apparently hopeless situation.

We Churchmen of Johnstown are sincerely grateful for the financial help that came to us from every corner of the United States and for the many expressions of sympathy, among them the encouraging telegrams, offering every possible help from THE LIVING CHURCH—we shall never forget those kindnesses.

Once more we are back on our feet, but not entirely, because our fine pipe organ was completely destroyed and was sold to the junk-man for \$38. There is no money for a new organ available and it has occurred to me that some music-loving Churchman might consider replacing it as a memorial.

In closing I want to repeat the oft-quoted words carved over our high Altar. It is also the motto of our parish—

"Many waters cannot quench love."

(Rev.) EDWARD L. REED.

Johnstown, Pa.

Edward II of Scotland

TO THE EDITOR: In your issue of December 19th you had an article headed The New King of England. We can excuse an ordinary individual for making such a statement, but an editor, we feel—he should know better.

There is no such person as the King of England, nor has there been since the year 1603. You mean the King of Great Britain, etc.

In many parts of Scotland neither Edward VIII nor his grandfather were ever publicly proclaimed as there they were only recognized as Edward I and II.

Will you please correct your misstatement in your next issue?

ALEXANDER MACDONALD.

Boston.

Church Population

TO THE EDITOR: In connection with the abdication of Edward VIII and the magnificent part played in it by the English hierarchy, there have appeared, in various newspapers, a number of statements suggesting that adherents of the Church of England constitute an insignificant proportion of the population of that country. Heywood Broun calls it only a minority and another Scripps-Howard columnist gives it as about two and a half millions. This is, actually, the figure for Easter communicants and about equals what is claimed as the (largely Irish) Roman Catholic "population" of England.

There have been many similar statements.

A casual observer with a hostile or pessimistic bias might, conceivably, glean some such impression; but it is a false impression with available statistics against it.

The most important of these are those which show that, over a number of years,

Church of England baptisms have come to more than two thirds of English births.

That a Church which would thus seem to have a following of from 25,000,000 to 30,000,000 has only two and a half million Easter communicants is, no doubt, deplorable; but a similar situation is likely to be found in any country with an established Church or a traditional Church of the land. Romans claim much more than two thirds of the population in Italy, Spain, and France; but widespread neglect of duties is, in all of them as also in many Latin-American countries, notorious. It is doubtful if some of them could show as good a baptismal record as that of the Church of England.

Anglicans seem to care less than some others about "population" figures and to make smaller boast of a large but lax following. This, no doubt, has its creditable side; but it is obvious that comparisons are worthless unless they are drawn upon a uniform basis of calculation.

(Rev.) JOHN COLE MCKIM.

Peekskill, N. Y.

A Guild for Parish Schools

TO THE EDITOR: In Fr. Patton's letter headed A Guild for Parish Schools [L. C., January 9th], he has said much that has been turning in my mind for months. A greater part of my past experience prior to entering the priesthood has been that of a teacher in the public schools, and so I have a very vivid picture of what is happening to the children of Churchmen as they become "educated, broadened, and modernized." If Fr. Patton will appreciate a few words of encouragement, as he suggests he will, here is my name signed in unqualified endorsement of his letter. I hope that I may hear from him some time directly.

(Rev.) HAROLD GRIFFITH HOLT.

Belvidere, Ill.

The Living Church

Established 1878

A Weekly Record of the News, the Work, and the Thought of the Episcopal Church

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Published by MOREHOUSE PUBLISHING Co.,
1801 W. Fond du Lac Ave., Milwaukee, Wis.
New York Office, 14 East 41st Street. Entered
as second class matter at the Post Office, Milwaukee, Wis. Printed in U. S. A.

SUBSCRIPTIONS

UNITED STATES AND POSSESSIONS,	
LATIN-AMERICAN COUNTRIES,	
AND SPAIN	\$4.00 per year
CANADA AND NEWFOUNDLAND..	4.50 per year
OTHER FOREIGN COUNTRIES....	5.00 per year



VOL. XCVI

NEW YORK AND MILWAUKEE, FEBRUARY 13, 1937

No. 7

EDITORIALS AND COMMENTS

Dean Fosbroke and the General Seminary

IT IS A SIGNIFICANT fact that members of the General Theological Seminary, when mentioning the plans for the celebration of the 20th anniversary of the Very Rev. Hughell E. W. Fosbroke, S.T.D., LL.D., as Dean, spoke of his work at the seminary in terms of past, present, and future. They cited what the Dean had done; then, almost immediately, they drew attention to what he is doing. From that, they passed on to prophecy as to what he would do. The continuing quality in his great service to the seminary was unconsciously stressed.

What Dean Fosbroke has done is so impressive that leaders in theological education throughout the Anglican communion have, so far as he is concerned, become followers. His example is both inspiration and guide. A few definite achievements may be listed.

Since the founding of the seminary in 1817, there has been a revolution in theological thought, necessitating a change in curriculum and methods. Dean Fosbroke, when he came to the seminary in 1917, continued without a break the work begun by his predecessor toward bringing the seminary into line with modern thought and methods, building on the foundations laid by Dean Robbins. Both the curriculum and the schedule were revised by Dean Fosbroke during his first year. He built up the graduate school, now a distinguished department of the seminary. The fellowships were awarded to candidates whose purpose it was to do intensive scholarly work, under direction. While the seminary has always been noted for graduates who became teachers in the seminary, the number of such scholars has increased in the past 20 years. Moreover, scholarly endeavor has been encouraged with unwavering care in all the students; they can never forget that the ministry is a learned profession.

The institution of the tutorial system by Dean Fosbroke has helped to maintain and to further sound learning. So complete is now the staff of tutors and fellows that they constitute a junior faculty. This not only is valuable in the present, but also it makes for continuity in the future.

Perhaps the accomplishment of Dean Fosbroke best known to the Church at large is the establishment of what is known as the "outside staff." The members of this staff, all of whom

are engaged in major work elsewhere, visit the seminary as lecturers or instructors in the department of pastoral theology. Among them may be mentioned the Rev. Dr. W. Russell Bowie, rector of Grace Church; the Rev. Otis R. Rice, assistant minister at St. Thomas' Church; the Rev. Dr. Edmund de S. Brunner, professor of rural sociology and adult education in Teachers' College, Columbia University; the Rev. Dr. George A. Buttrick, pastor of the Madison Avenue Presbyterian Church; and Miss Mary S. Brisley, formerly executive secretary of the national Church Mission of Help. Fr. Rice is giving two courses on psychology and psychiatry, one elementary, the other advanced. The class work done in the courses of the "outside staff" is supplemented by practical work, during the seminary year and in the summer.

Another enrichment of the seminary was Dean Fosbroke's institution of a seminary chaplain, an office not hitherto an official position. The Rev. Frederic C. Lauderburn, whose work as a parish priest was notable, has held this office since it was inaugurated in 1927. In addition to his pastoral relationships with the students, Fr. Lauderburn is in charge of their field work, in parishes, missions, and elsewhere. Thus, both practically and spiritually, the men are being trained to be parish priests. Fr. Lauderburn also supervises the instruction in religious education, which is taught in four divisions and given an emphasis in accordance with modern standards. Here, too, parochial work of the students is considered.

Indeed, Dean Fosbroke has kept and keeps ever in mind the primary purpose of a theological school: the teaching and training of parish priests. A few men may become members of seminary faculties, a few may be called to devote their whole lives to constructive scholarship; but the great majority will exercise their ministry in the parish. Even those who go out into the mission fields of the Church go as pastors. A fully prepared parish priest is also a fully prepared missionary.

THE DAILY LIFE of the seminary was always at a high level. But it is a matter of common knowledge that before Dean Fosbroke became Dean there was a somewhat strongly marked grouping in the matter of Churchmanship. The Anglo-Catholic group stood out; and so did the extreme

Protestant group. Gradually, while representatives of both these groups are found in the seminary, and in as large numbers, there has come about a mutual respect, a mutual understanding, a mutual liking. All are in the seminary chapel together, as always; but now all worship there together in a deeper fellowship one with another. Personal contacts between faculty and students are far beyond what these were in former times. This is partly due to the adviser system, put into effect by Dean Fosbroke, whereby every student has his own faculty adviser, to whom he may go at any hour of the day or night. It is due in part to a conscious desire of all the members of the seminary to have it so. Through it, each student receives incalculable benefit.

The trustees of the seminary are justly proud of the faculty. Dean Fosbroke followed the practice of his predecessor of inviting distinguished scholars and teachers to take the chairs left vacant by retirements. Since he came, the Rev. Dr. Burton Scott Easton has become professor of literature and interpretation of the New Testament; the Rev. Dr. Frank Gavin, professor of ecclesiastical history; the Rev. Dr. Marshall Bowyer Stewart, professor of dogmatic theology; and, for six years, the Rev. Dr. Leonard Hodgson was professor of apologetics.

Dean Fosbroke himself is a scholar of distinction. One of his gifts to the seminary has been his teaching of the major courses in the Old Testament. The depth and width of his knowledge in other fields has strengthened the intellectual life of the seminary throughout all its departments.

Space has permitted merely this brief listing of the achievements of Dean Fosbroke in the past 20 years. His work continues in the present, growing as all living things do grow. And the confident expectation for the future is a fuller and yet more full life and growth.

Chicago's 100th Convention

CHICAGO has just held its 100th diocesan convention and has celebrated this milestone in its history with a special issue of the diocesan paper and with various suitable observances at the council sessions.

Although this is the 100th convention, the diocese is actually 102 years old, for the initial convention that elected Dr. Philander Chase the first Bishop of Illinois was held in 1835. However, on two occasions during the past century, cholera and flood prevented the holding of the annual meeting.

An interesting picture of the infant Church in Chicago in the first convention year, 1835, is contained in Vol. 1, No. 1, of the *Spirit of Missions*, being the issue for January, 1836, in the form of the quarterly report of the Rev. Isaac W. Hallam, missionary to Chicago. The Rev. Mr. Hallam wrote:

"During the last quarter my labours have been confined to Chicago. I have buried six individuals and married two couples. Four persons have been added to the number of communicants. By the blessing of God, I may again report that my congregation continues to increase. On Sunday last there was a more numerous attendance on our services than ever before."

Showing the true missionary spirit, the Rev. Mr. Hallam continued:

"Of several places where Missionaries of our Church might be immediately stationed, and where I know that now is the time to put in the sickle, I select Milwaukie. It is situated in the Ouisconsin territory, on the shore of Lake Michigan, and distant about 80 miles from Chicago. In the opinion of

many judicious persons it will be very little inferior to the last named place."

This is not an appropriate time for us to comment on whether or not Milwaukee has realized the prophecy of this early Chicago missionary that it would some day be "very little inferior" to Chicago. In any event, THE LIVING CHURCH speaks not for Milwaukee but for the whole Church when it salutes the diocese of Chicago, its Bishop, clergy, and laity on this noteworthy occasion and wishes the diocese even greater success in the next hundred years of its history.

CIO, AFL, and the Church

RECENT EVENTS in Detroit, Flint, and other centers of the auto industry have illustrated the difficulty of Church pronouncements on industrial issues. If Church leaders in the communities affected by the present strike of auto workers have not "pontificated" on the principles of justice involved, their silence cannot be ascribed altogether to indifference or to fear of offending capital. The trouble is that any very clear pronouncement would probably offend labor as well. There is a real issue between the United Automobile Workers Union and the General Motors Corporation, but by far the deepest and most important issue is one which is dividing the ranks of the workers themselves!

It was not until 1922 that there was much joy among Churchmen devoted to labor's cause. At that time the General Convention at Portland "reaffirmed" the 1920 Lambeth encyclical endorsing labor's right to effective unions and collective bargaining. That point was no longer much of a question, the civil courts having already granted it! By 1920 the issue was not *whether* labor should be organized, but *how*. The social process moves too rapidly, it seems, for the measure of social relevance at the Church's command.

The auto strikers are at loggerheads with their employers, mainly over the question of their right to organize the General Motors plants. (The fact that the *right* is legally conceded does not mean that unions are actually tolerated with an easy grace.) The "sitdown" method being employed raises another issue, that of the employer's property-claims to the machinery of production. But the real bone of contention is "industrial unionism." The Church isn't asked to judge between Andrew Carnegie and Samuel Gompers. Both are dead, and their struggle with them. The Church, today, will be asked to speak upon the struggle between William Green and John Lewis, both of whom are very much alive, indeed.

After 55 years of craft unionism, under the American Federation of Labor, there are three and a half million workers organized out of a possible 39 millions. A figure of less than 10%, after a half century, shows that something is wrong. According to some experts in the field of labor relations the stagnation is due to the Federation's insistence that workers be organized according to their craft or "trade" rather than according to the industry in which they work. The latter plan, it is argued, would be more effective and give the workers more tactical solidarity, especially in view of the growth of mass production and the steady elimination of vocational skills by machine inventions. In the auto industry, for example, where crafts are a proportionately marginal element, it is futile to divide the workers into 20 or more unions of painters, electrical workers, machinists, etc. This divides workers whose common welfare is the plant rather than the process. The effective thing, these experts say, would be to organize in one group, such as the United Automobile Workers. Craft unions

fitted skilled production, only industrial unions fit mass production. This is the line taken by advocates of the industrial union.

In November, 1935, eight representatives of international unions within the American Federation of Labor formed a Committee for Industrial Organization, with John L. Lewis of the United Mine Workers (an industrial union) as their chairman. Their purpose was to unionize the millions of unskilled, craftless, and unorganized workers, and bring them into the Federation. The latter refused to grant industrial union charters. Last summer the AFL's executive committee suspended the ten unions which joined the "Lewis group" and the November convention upheld their action.

The CIO has followed through with its program, nothing daunted. The auto strike is their first test of strength in the field of industrial organization. The AFL has left no doubt in the auto workers' minds as to where it stands, by having John P. Frey order all General Motors members of the International Machinists Union back on the job. The die is cast, between the union principles of 1885 and those of 1935. Industry changes. Shall labor keep pace?

The situation has been complicated in the eyes of the general public by the extraordinarily inept tactical blunders made by both sides. Mr. Lewis inaugurated them by demanding that President Roosevelt bring the full force of the government to side with his demands as a *quid pro quo* for labor's support in the 1936 election. This blunt and ill-timed presentation to the chief executive of a bill for political services not only alienated public opinion but practically compelled the President publicly to rebuke the CIO leader. And Mr. Lewis further forfeited the sympathy of the public when, after stating that the fight would be conducted fairly and legally, he refused to direct his followers to obey a court injunction calling upon them to evacuate the occupied plants in Flint.

But the president of General Motors has not been far behind Mr. Lewis in losing public confidence through his failure to play the game fairly. At first refusing the request of a representative of the President to attend a conference in Washington, and later apparently "walking out" on another conference with Miss Frances Perkins, Secretary of Labor, Mr. Sloan seemed to be following the pattern of "economic royalism" of which Mr. Roosevelt made so effective a campaign issue last year.

What does religion have to say in this situation? Those of us who believe that the Church has a definite responsibility for social leadership—and an increasing number of Churchmen do so believe—are certain to be subjected to claims and counter-claims from both factions. Some will bend one way, some the other. For example, Fr. Coughlin's paper has called Mr. Lewis "an ally of Reds" while the *Catholic Worker* has pleaded for the CIO on the ground that thus "the worker in the United States may escape the fate of the worker in Germany, Italy, and Spain if a well-organized and well-informed labor movement is built."

Labor's feeling may be gauged by the fact that within a year the CIO has grown to include 15 unions representing 1,500,000 workers. Membership in the United Automobile Workers has increased 100%, in the United Rubber Workers 700%.

For the time being, perhaps, our best lead comes from Rabbi Israel of the Central Conference of Jewish Rabbis, who believes that "the industrial question must be solved with compromise if necessary—but above all, organizational unity must be established immediately by a healing of the breach" between the AFL and the CIO.

Sooner or later, however, we shall have to face the *facts* which will environ our General Convention's principle that labor should have "effective" organization. Just *how* effective do we mean? And for how many workers?

Through the Editor's Window

A LEADING Nazi publication has come out in favor of nudism, according to the *Nation*. But not just any old nudism will do; it must be "Nordic, Nazi, and national", as opposed to international Communistic nudism. In other words, we suppose, Nazi nudists may appear minus brown shirts but not red ones—or is it the other way around? And how is one to tell what kind of uniform they are without anyhow?

FROM BISHOP QUIN's diary, published in the *Texas Churchman*: "To Belleville, repeating a book review on *Christ's Alternative to Communism*. This is the second time I have been guilty of this offense and I have one more and final appointment then I am through with book reviews!"

"SOME Russian proverbs of the 15th century: . . . 'Beat your wife; it improves the cabbage soup.' . . . Don't forget, folks, these are 15th century proverbs. Yes, sir, times have changed."

—*Russian Orthodox Journal*.

Yes, sir, you can't get good cabbage soup nowadays!

"MORE than 300 tons of soot fall every year on each square mile of London. This is enough to build a pyramid four times as high as the famous clock tower over the House of Parliament."

—*Exchange*.

What could be more sootable?

Livy, the Office Cat, says that many a parishioner thinks of his own needs in terms of whipped cream and those of his parish in terms of watered milk.

ANSWERS TO CORRESPONDENTS

Mrs. M. J.—Deposition from the ministry means the removal of the minister so deposed from the clerical order, taking from him all right to officiate in any capacity as the representative of the Church. In this sense he is no longer a bishop, priest, or deacon. Yet his ministerial character cannot be taken completely away, so that if he is later restored to the ministry he does not have to be ordained again.

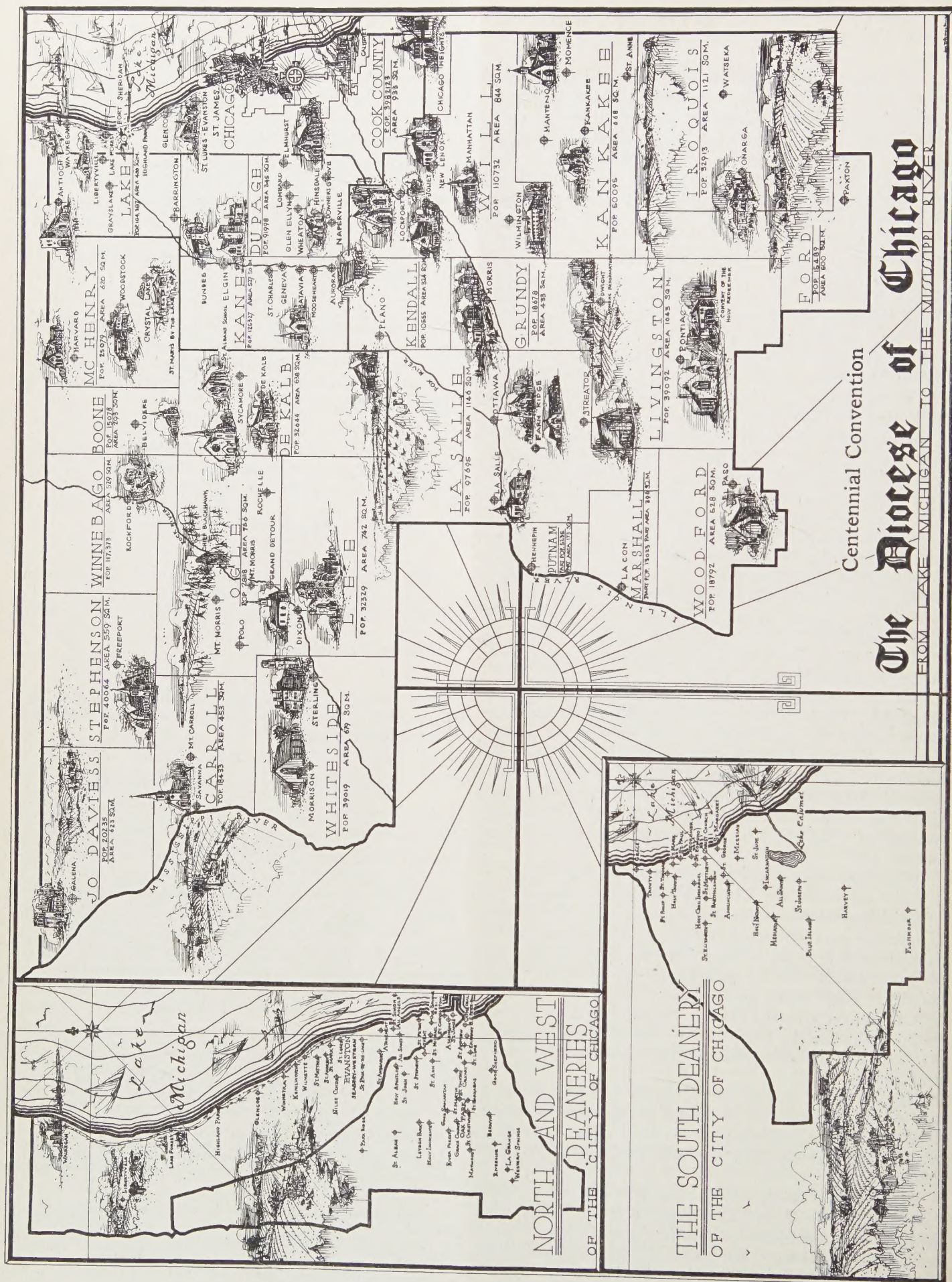
Deprivation, when applied as a different sentence under Canon 34 of the canons of 1931 seems to be practically synonymous with the older sentence "deposed at his own request for reasons not affecting his moral character." The man so deprived is removed from the ministry in exactly the same sense as one deposed, must be restored by exactly the same procedure, and differs in no way as to his loss of the right to perform ministerial acts. The sentence is no lighter than that of deposition, except that in the minds of some persons it seems free from a certain condemnation which they feel implied by the term "deposed."

"Renunciation of the ministry" is the technical term used in the canons to express the same idea as is conveyed in popular language by "resignation from the ministry."

A person so deposed or deprived may be restored by the bishop, with the consent of two-thirds of the members of the standing committee (in the case of a bishop with the consent of a majority of the bishops). If after his sentence he for a time abandoned the communion of this Church he must live in lay communion with the Church for three years before being restored. No matter how blameless his life there is no way in which the consent of the standing committee can be compelled, and the bishop is not obliged by any existing canon to reopen the case, if requested.

We might add that this use of the word "deprivation" is peculiar to the Church in the United States. Elsewhere, when used in contrast to "deposition," the term means the removal of the man under sentence from any position he may be holding in the Church, but without withdrawing from him his faculties to officiate as a clergyman.

A. B. C.—The prayer "Rest eternal grant to them, O Lord, and let light perpetual shine upon them" is a translation of the Introit from the Mass for the Dead, whence is derived the title "Requiem." The latter half of the prayer is not a very apt translation of "*lux perpetua luceat eis*." It ought to be "may the perpetual light illuminate them." In other words it is a prayer for the progress of the departed in their understanding of the mystery of God, and of His will for them.



The Diocese of Chicago

By the Rt. Rev. George Craig Stewart, D.D.

Bishop of Chicago

THE DIOCESE OF CHICAGO has just held its 100th convention. Two notes were dominant in the convention: a determination to relieve the diocese of indebtedness in order to permit a forward march during the coming year; and a deep interest in the problems of youth. At the conclusion of this century of conventions, we recall proudly the work of the Church in this diocese.

The Episcopal Church in Chicago and the city of Chicago itself recently celebrated their centenary together. St. James' Church, the mother church of the diocese, was begun in 1834, when the city of Chicago had but 2,000 inhabitants. John Kinzie was its first senior warden; J. T. Ryerson (grandfather of the present J. T. Ryerson and his brother, Edward L. Ryerson, Jr.) was from 1842 on a staunch supporter. When the first church building was erected in 1837, it was the first brick church in the city. The second church bell in the city rang from its tower on Christmas day, 1836. The lots for this first church (on the corner of Case and Illinois) were given by Mr. and Mrs. John Kinzie. Bishop Chase, the first Bishop of Illinois, consecrated the church on Sunday, June 25, 1837.

Up to 1875 Chicago was a part of the diocese of Illinois. The first Bishop—the Rt. Rev. Dr. Philander Chase, a remarkable pioneer—was elected (he had previously been Bishop of Ohio) in 1835, and set up his headquarters at Jubilee College, which he built just outside of Peoria with money secured for the most part by personal solicitation in England.

The second Bishop, the Rt. Rev. Dr. Henry J. Whitehouse, elected in 1851, was Chicago-minded and set up his headquarters here in the city, founding in 1853 the first cathedral church in America at the corner of Peoria and Washington streets (now the Cathedral Shelter, a social service station for casuals where tens of thousands yearly are ministered to by Canon Gibson and his staff).

Under the third Bishop, the Rt. Rev. Dr. William Edward McLaren (elected in 1877), the diocese was divided and he chose to become the Bishop of Chicago. The diocese comprehended then as now the 25 northernmost counties of the state of Illinois. Under Bishop McLaren's leadership the Western Theological Seminary (now Seabury-Western in Evanston) was founded, and a great development in church building recorded.

The Rt. Rev. Dr. Charles P. Anderson succeeded as Bishop of Chicago in 1902 (he had been consecrated Coadjutor in 1900) and for nearly 30 years developed his jurisdiction into one of the leading dioceses of the American Church.

His successor, Bishop Griswold, lived but a few months and was succeeded by the writer of this article, the sixth Bishop, who was consecrated in the summer of 1930. For 26 years before his election the writer had been rector of St. Luke's, Evanston (now the pro-cathedral of the diocese).

There are 153 clergy in the diocese of Chicago, more than half of them at work in Chicago and its immediate suburbs; the others are distributed among cities, towns, and villages and countrysides throughout the 25 counties.

In Chicago itself the city mission staff, under the direction of the Rev. Dr. E. J. Randall, ministers in 34 institutions—municipal, county, and state, including jails, reformatories, hospitals for insane, tuberculosis sanatoriums, county hospitals,

shelters for the homeless, schools for boys and girls, etc. This staff includes priests, deaconesses, and sisters of the religious order of St. Francis.

Besides all this the Episcopal Church maintains the following distinctly social service institutions.

Chase House Settlement, Deaconess Fuller, head resident.

The House of Happiness, Miss Anne W. Hull, head resident.

The Cathedral Shelter, where 100,000 homeless men were fed free of charge last year, where paroled prisoners were cared for, and whence hundreds of men were placed in jobs—all under the personal direction of Canon David E. Gibson. The new associate of Canon Gibson, the Rev. Walter Morley, has just come into residence. He is also the executive secretary of the social service work of the diocese.

The Church Home for Aged.

St. Mary's Home for Girls, under the Sisters of St. Mary.

Lawrence Hall for Boys and St. Luke's Hospital are also affiliated with the Church though not immediately under its direction.

The Church Mission of Help is another of the distinguished services to the community rendered by the Episcopal Church. Miss Genrose Gehri is the skilled executive. The president of the board is Mrs. Theodore W. Robinson.

St. Alban's School for Boys at Sycamore is a Church preparatory school of the highest standards with a tuition rate of \$600 a year. The Bishop is president of the board, and Dr. Charles L. Street is headmaster.

THE BISHOP of the diocese by an act of the legislature in 1853 is incorporated. The diocese as such is not. In him, therefore, as a corporation sole is vested all the property of the missions, and much of the property of the parishes. He is also the president of the diocesan council which administers about \$110,000 a year for missionary work in the diocese as well as without its borders both at home and abroad. As custodian of trust funds he is responsible for the distribution of its income in accordance with the terms of the several bequests.

The Bishop's office at 65 E. Huron street, a three-story building filled with administrative staff, is a busy place. Here the diocesan treasurer, Wirt Wright (formerly president of the State Bank of Evanston), serves also as the Bishop's financial adviser. H. L. Rothrock is property manager and administrator of real estate held by the Bishop. Here also is maintained the headquarters of the Church Club, a club of laymen numbering several hundreds which recently celebrated its 50th anniversary. One of its notable projects is the maintenance at headquarters of a publicity department under the skilled administration of Joseph E. Boyle, and the publication monthly of the *Diocese of Chicago*, a magazine which at the last General Convention of the whole Church received public recognition as outstanding in its content and format.

Another Church Club project is the maintenance of Lenten noon-day services at a Loop theater. The board of directors includes such representative citizens as:

John D. Allen, chairman of the board; Austin J. Lindstrom, president; Frank W. Hughes, vice-president; William N. Murray, secretary; Henry Fowler, treasurer; directors, James T. Aubrey,

Ernest S. Ballard, Courtenay Barber, Wesley Bowman, Alfred Brittain, Jr., Richard C. Coombs, Albert Cotsworth, Jr., Fred A. Cuscaden, Stewart A. Cushman, Alexander M. Davis, George E. Frazer, Angus S. Hibbard, Ernest W. Hunt, John D. Kemper, Fred Knowles, Homer Lange, James E. Montgomery, Maxwell E. Nickerson, John V. Norcross, Robert G. Peck, Carl Pfau, Robert I. Randolph, George A. Ranney, G. F. Richards, E. C. Rieck, Edward L. Ryerson, Jr., W. W. Sherman, Roscoe B. Starek, Wellington R. Townley, John Tredwell, Jr., Edward K. Welles; Joseph E. Boyle is executive secretary.

Here at headquarters also is the office of the Bishop's Pence (Sylvester Lyman, secretary), an enterprise which provides a pence box for each participating family into which a thank offering of one cent is placed at each meal. The receipts (so far, \$76,000) are divided equally between the Bishop (for discretionary mission work) and the participating parish. There are now 500 pencemen in the diocese sharing in this work.

THE ORGANIZATIONS of the diocese are many, including besides those already mentioned, the Woman's Auxiliary, the Brotherhood of St. Andrew, the Girls' Friendly Society, the Daughters of the King, the diocesan Altar guild, the diocesan architectural guild, Gamma Kappa Delta (the young people's), the town and country council for rural work, three houses of religious orders—the Sisters of St. Mary, the Sisters of St. Ann, and the Sisters of St. Francis.

In the spiritual oversight of the diocese the Bishop is assisted by two Archdeacons (one of whom recently left to become Bishop of Wyoming) and six deans of the following deaneries: Chicago-north, Chicago-south, Chicago-west, Fox river, the northern rural, and southern rural deaneries. But the Bishop himself alone administers Confirmation, and last year laid hands one by one upon more than 2,000 individuals trained and presented for Confirmation at the annual visitation of the Bishop to the several parishes and missions, or received from other branches of the Catholic Church. The growth of the Church has been steady and vigorous. Today there are about 40,000 communicants. Nearly 2,000 of these are Negroes worshipping in two churches on the south side, one on the west side, and one in Evanston. A mission church for Assyrians is maintained on the north side with an Assyrian priest in charge who with his flock gives canonical obedience to the Episcopal Church's Bishop.

The closest fraternal relations exist between the Episcopal Church and the Russian Orthodox, the Greek Orthodox, the Armenian Gregorian, the Polish National Catholic, the Rumanian, and the Bulgarian Churches, all of whom recognize in the Anglican Church a sister Catholic communion. The relation of the Anglican Church in the diocese of Chicago to the various Protestant groups is also very cordial and friendly, and from time to time conferences are held between the clergy of these groups seeking better mutual understanding and looking to that reunion of Christendom in which Canterbury, and Constantinople, and Rome, and Protestantism must all have a share.

The Episcopal Church is the inheritor of a great tradition. Landing at Jamestown in 1607 it played a prominent part in founding the republic. Following the Revolution it secured from the mother Churches of Scotland and England its first bishops in the apostolic succession. Within its system is found the reconciliation of freedom and authority, of democracy and discipline, of diversity in ministry. The clarity of its teaching, the beauty of its worship, the breadth of its missionary spirit, the depth of its spiritual culture, make it attractive to men and women of every class. It carries with it a wealth

(Continued on page 196)

A Lenten Pilgrimage

By the Rt. Rev. Henry W. Hobson, D.D.

Bishop of Southern Ohio and Chairman of the Forward Movement Commission

WILL YOU BE one of the thousands and thousands of loyal Churchmen who will make the Lenten pilgrimage from the wilderness to Calvary, using as a guide the Forward Movement manual of daily Bible readings and meditations, *Forward—day by day*?

This manual, of which about 6,000,000 copies have been placed in circulation within the two years of its existence, has as a feature this Lent a guide to such a Lenten pilgrimage.

Every Christian is expected to have a rule of life. He must set apart certain times for certain things. He must spend some time in prayer, Bible reading, and meditation if he is to develop. Otherwise he will remain infantile spiritually.

Forward—day by day is provided to aid us in regular, organized daily Bible meditations and devotions. The life of our Lord has been chosen for special study this Lent because the majority of us who call ourselves His followers have such a very vague idea of the steps which He took in His life on earth—steps which we must know if we are to be as His disciples.

We shall wish to deny ourselves some distractions during Lent so we can spend more time in gaining a vital knowledge of Christ's life. The Forward Movement Commission is therefore offering us the Lenten issue of *Forward—day by day* with its daily reading and comment dealing with the Gospel story, and also has prepared "A Lenten Pilgrimage from the Wilderness to Calvary." The condensed but revealing outline with the proper Bible references, which gives further opportunity for study of the life of the Master, occupies the introductory pages of the Lenten *Forward—day by day*.

Too much emphasis is often placed on the negative side of our lives. We hear too often, "Don't do this," and "Don't do that," rather than "Let's do this," and "Here's a great opportunity for Christian service." The Christian does not observe Lent just to deny himself some silly little pleasures. The Christian uses such denials as a means to an end. He denies himself certain things in order to be able to have greater things, to be of greater worth to our Living Saviour.

The Forward Movement Commission calls on you to deny yourself some of the things you want for yourself, and the time you spend on yourself, and join with the thousands in making the Lenten pilgrimage from the wilderness to Calvary.

As we trace the steps of our Master during His years on earth, we shall be all the more conscious of His Living Presence with us in the Forward Movement of the Church today.

Combatting Secularism

LOSS of religious motives has led to a suspicion of democracy and the desire to substitute for the ideal of the Kingdom of God a passionate devotion to the kingdoms of the world.

The spirit of surrender to the mind of Christ is necessary to any successful attempt to meet the secular-mindedness of the world. It is the mind of Christ that is the bond of unity; and the mind of Christ can do three things: (1) it can lift men, as individuals, out of their selfishness and egotism and teach them the importance of fellowship; (2) it can help men to see that there are no rules of courtesy and give and take among individuals that are not binding upon nations; and (3) it can help men to understand the hatefulness of war and greed and lead them to an acceptance of the principles of brotherhood which are necessary to the coming of the Kingdom of God.

—Bishop Stevens of Los Angeles.

Anglo-Catholics and the Future of the Episcopal Church

By the Rev. Bernard Iddings Bell, Litt.D.

Canon of St. John's Cathedral, Providence, R. I.

CERTAIN THINGS seem to be true about the Episcopal Church in its changes during the last quarter-century, about the Church in 1937 as compared with the Church in 1912.

(1) The proportion of its alleged members that worships God on any given Sunday is much smaller. In New England the attendance is now less than one-third the recorded communicants.

(2) The average age of the members of an average congregation is much greater. That is due to the large dropping away of the younger generation.

(3) The boys and girls from Episcopal homes have rarely today sufficient loyalty to make them faithful to worship, or even vaguely interested in it, when they leave home, either for college or for work. The percentage of attendance at worship among college Episcopalians is vastly smaller than among the communicants generally, low though the latter proportion is. In New England colleges the proportion of Episcopalians who are at worship on any given Sunday would seem to be about one in ten, if we may trust a recent quite unpartisan investigation.

(4) The intellectual and dynamic quality of the clergy has certainly deteriorated in the quarter-century. This seems due to two causes. The minor one is bad pedagogy. The major one, as most of those who have had to do with young men know, is that first-rate men fear to take Orders, because they see a probable frustration of leadership by Church inertia and by the pressure of imperceptive mediocrities. Young men with creative drive can only with great difficulty be persuaded to seek ordination.

(5) Less than half the communicants now give a penny to support the Church.

(6) There is vastly more talk of money today in the Church than there was in 1912.

(7) There have been many mass attempts to reënliven the Episcopal Church during the 25 years. Most of them were money-raising projects, more or less thinly disguised; all of them have proved to be spiritually trivial. Each successive failure has left the Church more immunized to mass-appeals.

(8) During the quarter-century the Evangelicals, the Low Churchmen, who were fundamentally Protestant, deeply religious, pious in a true sense, who knew themselves to be sinners and humbly looked to the Lord for salvation, have almost wholly disappeared from the Church. The Low Church parishes have too largely become either respectable only, or deliberately Modernist and semi-secular; or else they have dried up to next to nothing and even, in a number of cases (by amalgamation or otherwise) ceased to exist. The religious drive once found in Evangelicalism has spent its force.

(9) In the same period, the group of Broad Churchmen, in the older, intellectual sense, men of the sort of Phillips Brooks and Bishop Lawrence and George Hodges and Dr. Rainsford, seems not to have grown much in spiritual power. This group was once dynamic, creative, constructive. Even those who did not agree with its theology had respect for it; and it led other men within the Church and, in the Church's

name, men outside. Individual and occasional Broad Churchmen of power we still see; but the school as a whole seems to have lost its spiritual drive. It is not enough to fraternize largely with non-Churchmen, and to supervise social activities, and (in general) to love your brethren as yourself, to be a Broad Churchman *with religious power*. One must have seen God, too. That God-conscious sort of Broad Churchmanship is not so apparent as it was in 1912. *As a spiritually vitalizing movement*, "the Broads" seem less, now than then, a source of possible strength to the Episcopal Church.

(10) The prevailing mood of the Episcopal Church has been in this century increasingly one of respectable ostentation. That *geist* has come to be from many causes. For one thing, the laity have desired it. They have become very much this-worldly, secularistic, on the make. Any really vital religion would have challenged their life-motivations. They have wanted a shell of religion, with little heart in it, no disturbance from it. They have sought parsons who were yes-men (but not too obviously so), and interestingly flattering. Religion has been incidental to their life, not vital to it. They were at first willing to pay largely for expensive preachers, fine buildings, first-rate music, and all that, because the conspicuous expenditure cast a glory *on them*; but their children are not so willing to spend money that way. Partly the blame rests, too, upon clerical content with such development, with a few bishops and priests frankly venal but with more of them willing to fool themselves about the quality of souls as long as things were expensively booming. Wherever one puts the blame, no candid observer can deny the facts. The "on the make" people, having bought up the Church as a sort of plaything, are now tired of their toy; and the public at large, having learned by experience how rarely is any spiritual challenge to be met with in an Episcopal church, leaves our pews unoccupied and our preachers unheard. We have our reward.

(11) And last. The Anglo-Catholics in the Church have not mattered very much, either, in this quarter-century, chiefly, I think, because they have not understood the Church in which they were working or the essentially prophetic nature of their life and work. *They have expected to be liked by its usual people, and by its ecclesiastics.* How strange!

HERE was a Church that had largely abandoned Godliness for respectability and a patronizing sort of social service; and the Catholic movement kept on talking about God and adoration and humility. Here was a Church composed of people who liked large ethical sentiments, sufficiently vague not to bother anyone's actual moral conduct; and the Catholics kept urging people to get quietly "into the Box" and confess each his or her own specific sins. Here was a Church that liked things ecclesiastical to be socially correct; and here were Catholics dragging in every old Tom or Dick or Harry, Minnie or Mamie or Susan, black or white, rich or poor, dirty or clean, and setting them down among the "nice" people. Here was a Church composed of sensible folk who rose leisurely Sunday morning and ate a good breakfast and read the paper and then went to divine worship; and here were

these Catholics, trying to get one up at an ungodly hour and out on an empty stomach. Here was a Church whose supporters believed that parsons should know their place and keep it; and here came along these Catholic clergymen, acting just as though a priest was as worth-while and necessary as a banker. Above all, here was a Church which believed that people should be at ease in Zion; and Catholics, by the Mass and otherwise, were insistent upon challenging everyone with a crucifix and all that it implies. Here was a Church decorous but not too decorated, and Catholics decorated and not too decorous; a Church fond of platitudes, and Catholics talking about piety; a Church self-admiring and Catholics in pursuit of God. And yet these Anglo-Catholics actually have expected to be liked by that Church, embraced, lauded, and given preferment. They have expected it to act and speak like the Catholic Church which in heritage and fact it is, when most of its members were not Catholics, *nor Protestants*, but only just Episcopalians. The proper business of Anglo-Catholics, of course, has been and is to keep alive religion in the Episcopal Church till the fuss and foolishness has ended in futility, till the worldly house of cards has collapsed. That work has had to be done, and still must be done, against the complacent *mores* of most Episcopalians. There is no use talking over-much to one who is drunk—drunk with strong drink or with conceit. One must wait till the morning after. And even then one must not say, "I told you so," but rather, "Here's a cup of hot coffee."

What the last quarter-century's history of the Episcopal Church seems to show is: (1) that the Church has been on a worldly spree and is now very ill indeed; (2) that today, when the Church needs treatment tending toward spiritual recovery, it finds that old Doctor Evangelical seems to have died, and that young Doctor Broad has hardly bothered to learn his trade. There is available only that funny chap whom people used to laugh at, and finally permitted to settle in the neighborhood (provided he kept from bothering the neighbors) good brother Anglo-Catholic; but he may have gotten so used to looking after his private practice as to have lost interest in the public health of the communion. If so, both he and the communion must share the blame. The Church's extremity, if only he sees it, is the Anglo-Catholic's opportunity. God knows we Anglo-Catholics are not alert to the importance of our job. We had better be. We can give the Episcopal Church that spiritual vitality necessary for its rejuvenation; but that only if we are *truly* Anglo-Catholics, willing to pay the price of self-oblation for the purchase of sufficiency.

II

IN THE LIGHT of what the Episcopal Church has become, in view of the plain facts, objectively and dispassionately observed, which of three futures is our communion rightly to expect: continued and increasing fumbling, with the end thereof nothing to speak of; spiritual regeneration and increasing effectiveness; or a schism, wherein the lively and vital portions will break away from a parent body that will have become less a mother than a matrix? It may seem surprising to those who regard me as a gloomy pessimist—merely because I always insist that facts are facts—to learn that it is my considered opinion that the second of these three will come to pass. I do verily look for an Episcopal Church of the future that will be alive and powerful and, more remarkable still, religious.

The one thing that may prevent it—a dangerous possibility—is schism.

There *was* a great Anglican schism once upon a time, a century and a half ago. The deadly dull complacency of the

Church of England, in the homeland and equally in the American colonies, drove out of our communion most of those who then were eager for God, to become the Methodist Church. I have read in the history of those times—and my grandfathers once told me—of the incredible stupidity of the Anglican bishops and other clergy, in dealing with the Wesleyan "enthusiasts." They were looked down on, waxed indignant over, patronized. They were deprived of access to leadership. They were maligned and lied about. Even more intolerable, they were offered toleration if only they would regard themselves and their "methods" as partisan, fitted for a few odd eccentrics, and be content therewith. They were hated all the more when they refused such toleration. Of course they would not so regard themselves. They were intent to wake up *the whole Church*, to arouse it to vital faith and practice. I know how great was the provocation given to those sincere and alive followers of the Wesleys and Coke and Asbury, by the contentedly pedestrian body of the Church. No wonder they took themselves out of the older spiritual city, like Lot leaving Sodom, not once looking back lest they should turn into something lifeless. But I wish they had not done it, great though that provocation was; and so, probably, does every thoughtful Episcopalian today.

IF ONLY they had stayed inside and continued their good labors and made holy nuisances of themselves in the name of the Lord, for one generation more, America would have today an Anglican Church with Wesleyan zeal, twelve million strong and stronger. That would have been wonderful, too, for a reviving Anglo-Catholicism; for there is a greater natural affinity between Catholicism and early Methodism than between Catholicism and, let us say, that famous "Virginia Churchmanship" that was left after most of Virginia went Methodist, a Virginian Episcopalianism made up chiefly of a wistful and over-refined respectability—more likeness, also, between Catholicism and early Methodism than between Catholicism and the high and dry rigidities, the irritating pomposities, that have been the curse of much of our more Northern Anglicanism ever since the American Revolution. True it is that Methodism, cut off from Catholic tradition, has itself become a none too beautiful sort of thing in these latter days, its early zeal too often turned political and of late a little acid, the sort of Methodism that grieved the soul of Dr. Cadman and must make John Wesley weep a tear or two in Paradise. But that would not have happened to Methodism if it had remained within the Church, watered by sacramental grace. Would to God they had never left us!

And even so it is with the schism that is possible enough in the near tomorrow, a schism into which Anglo-Catholic "enthusiasts" may perhaps be aggravated.

It is a danger to the Church that must not be forgotten. A much larger proportion of the Anglican Church is Catholic-minded in 1937 than was Methodist-minded in 1787; but it is equally patronized, where it is not scorned, by those in control of our communion. Now, as then, those deepest in a vital movement are many of the younger, the more brainy, the more hot-headed. Now, as then, a vital movement is ignored by the powers that be, or, when it cannot be ignored, is snubbed, its followers provokingly regarded as eccentrics at the very times when they are most sincere and simple in their loyalty to the Lord and to His Church. Now, as then, the purpose of that vital movement is not merely to create a group of odd people within the Church—although both Methodism and Anglo-Catholicism started that way—but to convert the whole Church from respectability to religious zeal, from flattering

the parishioners to firing them with the blazing love of God. History may, then, all too easily repeat itself. If this new schism comes, the Anglo-Catholics will be driven out, exasperated beyond control. If they go, they will lose the property, as the Wesleyans did; but like the Wesleyans, they will not be the chief losers, the more so as Anglo-Catholics have what the Methodists did not have, bishops ready to assure them continuance in the stream of Catholic sacramental grace.

But I do not look for that schism to come to pass. There is a difference between the Anglican Church of the 18th century and the American Church today. That Church was established and endowed. It could continue to exist without spiritual enthusiasm. This Church is not established, and mostly it is not endowed. *It cannot much longer exist without spiritual enthusiasm.* The deader, the weaker, the poorer the Episcopal Church becomes, the more it will need Anglo-Catholics. No one is at all likely to force out any Episcopalians who display the necessary spiritual enthusiasm. Even the danger of a latitudinarian attenuation of the Faith, until it repudiates essentials (which would of course make it necessary for Anglo-Catholics to secede) is in these circumstances so unlikely as to make its discussion merely academic. No one will dare to carry things that far. *And Anglo-Catholics certainly will not move out of their own free-will.*

NO, we Anglo-Catholics must and shall stay in, making evermore a bit of a nuisance of ourselves to all complacent people, everlastingly crying out for more religion: more sinners washed clean by the absolution of Christ; more people on their knees before a crucified King present with them in the Sacrament; more devotion of beauty to His glistening loveliness; more adoration of Jesus Christ on His throne in heaven and in His most holy Sacrament; more reliance on the Holy Spirit and less on machinery; more fasting and discipline; more retreats and quiet days; more bishops who daily offer the Holy Sacrifice and say their offices and guard the Faith; more priests who are poor men gladly; more spiritual comradeship and fellowship among the laity and less respect of persons; more of God and less of man's whimsies; more regard for the holy saints than for the leaders of contemporary "society"; more chrysm and less starch.

We shall be loyal and good-humored Episcopalians: but we shall not be satisfied until we have seen every bishop humble before his Lord, as he cries "*Kyrie eleison!*"; until every priest is saying daily at the Altar, "Lord, I am unworthy Thou shouldest come under my roof, but speak the word only and Thy servant shall be healed"; until every layman is pleading, "I confess that I have sinned in this and that and this. Therefore, for these and all my other sins"; until in every church the Saviour brings His peace and power to the sons and daughters of men, in daily sacrifice and in perpetual Presence.

For all that, irritating as it may be, they will not drive us out. We believe in the Episcopal Church, part of that Catholic Church which is the Body of Christ; and there seem to be very few else who do believe in the Church, at least on any terms compatible with ecclesiastical self-respect. We Anglo-Catholics even believe in bishops, a very rare thing nowadays and one not unappreciated by the bishops themselves. The Episcopal Church is too far gone in weakness and popular neglect for any group to be forced out that still *believes in that Church.*

But can we really hope to regenerate the Episcopal Church, that it may be, as saith the Apostle, "a glorious Church, not having spot, or wrinkle, or any such thing; holy and without blemish"? I am quite confidently sure of it, if only we Catholics

have the wisdom to understand our duties, and the courage to fulfill the same.

It is true that we are a minority in the Church. It is not so small a minority as some may suppose. The Catholic strength is to be found not only in the "Catholic parishes" but widely scattered. Hold a Catholic Congress anywhere; and everyone is astonished at the crowds, and especially the crowds of highly intelligent lay people, which appear. And there are many more priests, and even bishops, ready in an emergency to stand with the Catholics, than all men understand. Yes, of course, most of these are only "semi-Catholic"; but they are on their way, and they do respond to vital and clear challenge if those who make that challenge are humorous, kindly, and really Catholic. Even so, with all coöperators, even the hesitant ones, counted, we are a numerical minority within the Church. And to membership in that minority "not many mighty, not many noble are called." That matters very little. Nations, societies, and Churches are ruled, and their way determined, always by some little inner group possessed of clarity of program and fire of zeal. We are, it seems to many non-Episcopalian observers, the only group in the Episcopal Church that has such clarity of program; and surely no group can be said to excel us in fire of zeal. We can do what we want with the Episcopal Church, if only we are ourselves entirely sure that what we want done, with and in the Church, is in very truth what God wants done, the rededication of that Church to its anciently Christian heritage of devotion and morality—individual and social.

IT MAY be just as well, then, if we Anglo-Catholics stop worrying about the Episcopal Church, stop fretting because its unconverted or hesitant clergy and laity do not behave as Catholics should behave; stop bemoaning its increasing weakness, poverty, deadness, and unloveliness, presageful of an all too possible dissolution; and start concerning ourselves about something that is more immediately our business: how better ourselves to live the Anglo-Catholic life and how more cheerfully and effectively to show our brethren what is this Catholic heritage, which is theirs all the while, even though they have largely as yet missed the joy of it.

The Catholic movement in the Anglican communion has developed in three stages. First, it was a doctrinal movement, having mostly to do with the thinking side of God's relationship to man and man's to Him. It sought converts by argument, and, it may truly be said, made very few by way of that coldly intellectual appeal. Then came the ritualistic stage: with ceremonial rediscovered, Altars rebuilt and communion tables discarded, eastward position of the priest resumed, lights relit, incense odorously going again toward heaven, music used as handmaid to devotion, God exalted and man made small (yet loved), the Holy Mass restored to its ancient place as the center and acme of worship. The appeal for converts was to beauty and the innate sense of awe that is in every human being. This appeal had a larger effect; but still the converts were too few, nor always entirely pleasing when they were made.

Then arrived, for the most part much later, the third and most powerful development of all, the development of an ascetic Catholicism, the cultivation of disciplined lives, to be laid down in humble sacrifice for God to use: monasticism and, for those in the world, a regulated spiritual regimen. Thus came at last into the movement a stern quality, almost a Puritanic quality, if we may call "Puritan" a Catholic sternness far removed from Calvin's gloom, a Catholic sternness full of joy and hilarity before God, yet stern, for all that, in its stark

determination to live for Christ alone. We best seek converts by the winsomeness of self-oblated selves, with sincere and honest witness more of life than of word or posture.

The chief reason why Catholics in the American Church are apt to become fretful and discouraged, the main cause of that shallowness and deadness of spirit which is both our weakness and our sin, the prime explanation of why we make converts to our cause so slowly, is that our Catholicism is too largely undeveloped along the third and deepest line. Here we have much to learn from England, and from the Orthodox East, and from Rome.

Some of us have stopped at the first stage. We are Catholics in intellectual assent to theory, but not in our devotions. Others there are who are ritualists right enough, but uninterested in Catholic dogma, philosophy, and apologetic. Both doctrine and ritual are quite all right, part of our heritage, part of our gift from God to a world weary of relativism and introspection and hungry for ultimates, in respect to both truth and beauty; but neither doctrine nor ritual, nor both together, can win men to the Lord and His Catholic Church.

It is only beautiful lives, God-centered, disciplined lives, kindly and friendly lives that breathe forth confidence and peace and inner power, that can persuade the brethren: lives of those who feel no resentment, ask no earthly rewards or promotions, accept injustice and calumny with cheerfulness, feel the largest charity. Monks and nuns we need, and those "in the world" who live inwardly according to the evangelical counsels. What the Episcopal Church is waiting for is people "in the world but not of it," Catholic lovers of God who, because of God, love the brethren also, and not in word only. A layman of that sort is never despised, but is an instrument for Catholic conversions. A priest of that sort can win people to Catholic belief and practice. A little leaven leaveneth the lump.

Would we spread respect for Catholic doctrine and promote Catholic worship? Then we must live the Catholic life, ourselves. Even the inertia of the Episcopal Church is powerless before love, for love is of God. There is much wrong, God knows, with the Church as it is. But more woeful than that, there is a good deal about us Catholics that is inadequate and incomplete.

The Diocese of Chicago

(Continued from page 192)

of historical association from the past, but it is quick to face and to grapple with the changing social order. It was not founded by Henry VIII (who no more founded the Church of England than he founded the British Empire), nor by Elizabeth, nor by any other British monarch. It is successor to the ancient *Ecclesia Anglicana*—a Church Catholic without being Roman, and Reformed without being Protestant, a Church whose doctrine, discipline, and worship is Catholic, whose priests and sacraments and Altars and liturgy and teaching and prayers and practices are Catholic, and yet an autonomous national Church, an American Church, owing allegiance to no foreign bishop, but maintaining its place in the family of the Anglican communion whose age-long patriarch is the Archbishop of Canterbury. It is a Church with a long past, but its face is to the future. And it seeks day by day through ministries of worship and service, through prayer and sacrifice to help build into the fabric of Chicago and all the communities in its jurisdiction the walls of salvation and gates of praise which belong to the *Civitas Dei*, the enduring commonwealth of God.

EVERYDAY RELIGION

The Great Inconsequence

YOUNG EMIL was here again tonight. We said good-bye, and I shut the front door, and came up here to bed. As usual he led me again to discuss religion. But as usual, I got nowhere with him.

I'm fond of this young professor and he seems to be fond of me. Calls me "Doc." Tonight he finished me with two phrases: "Doc, you're a grand old romantic and there's where you get your mysticism. As for me, I can no more draw near to your God than I can draw near to your Brahms and El Greco. And as for organized religion, all the churches I can find are dead on their feet."

I don't wrangle with Emil or get sarcastic. He is too earnest an inquirer for that. But I can't seem to lead him a step toward my two great realities: God and the Church.

I can't sleep. I pray a little about Emil and then as I take down my Bible for light, it falls open at the Prodigal Son. I know that story by heart. To me it is a Gospel in itself. Tonight, what holds me is a dark corner which I never could quite see in that picture: the Elder Son.

Our Lord was a consummate artist. He never used a figure without meaning. What does He mean by the Elder Son? . . .

An idea dawns, and disturbs me greatly. Could it be that our Lord was looking forward and saw the Church—or a great part of the Church—as the Elder Son?

"Thou art ever with me, and all that I have is thine." Is it possible that we who can come so near to God in many ways; who have the means of grace, and profess to have the truth; who never leave Home, nor squander our patrimony with night-club follies—is it possible that *we* are the Elder Son?

Are we grown so strait-laced and correct, so cantankerous, in our self-righteousness, so hard and bigoted, that, were it not for the Father, the Prodigal would never think of turning toward home?

Come to think of it, when did we ever broach this matter of the Prodigal with our Father? Did we ever spend any time on the house-top hoping to see the wanderer while he is yet a great way off?

They say that only a heart can draw a heart. Did our heart ever go out to draw him back to where he belongs?

"Now the Elder Son was in the field." Many of us Church people are hard workers. I notice that some hard workers—men as well as women—are apt to take on a grudge. They become sour, surly, repellent; good workmen but poor company. Are we that? Have we got this matter of religion so cut-and-dried that we find fault even with God?

Is it possible while the sheer power of God is drawing men up to the place of music and dancing, that we demur with: "This isn't fair. This is against Your own rules. You make no fuss over me. Why should I pocket my pride for a fellow who has never done a tap for the good of the household, while I slave for it?" . . .

I'm getting sleepy. And I have a sense that the Church is like me—a bit stupid and sleepy. Not the glorious Church—but our parish, our regular congregation. Could we handle a Prodigal if he came home? . . .

I wish that Emil might happen upon a saint, upon a whole congregation of saints.

Negroes and the Forward Movement

By the Rt. Rev. Clinton S. Quin, D.D.

Bishop of Texas

THE FORWARD MOVEMENT COMMISSION from its first meeting has insisted that the movement forward by the Church must come through the individuals moved. We have no plan to impose—dioceses and congregations, clergy and people make their own plans. Therefore any who may have expected the Commission to say concerning the Negro work or to speak concerning any other phase of our task, “Here is a plan, follow this,” have been disappointed.

As soon as it was possible for the Commission to get its bearings, it set up a special committee on Negro work in order that we might give some thought to this part of the Church’s life. We frankly admitted to ourselves that the Negro work in the Church, save through the American Church Institute for Negroes, did not seem to be developing. There had been individual bishops who had given fine leadership for the Negro work—there had been Commissions of General Convention appointed from time to time and even a special committee of the National Council to study and survey and report on their findings, but all in all, there seemed to be no unified or constructive policy for the development of the Negro Church work.

We decided upon three immediate objectives: First, at the suggestion of Bishop Demby, that Negro clergy were to present the Forward Movement to Negro congregations; second, we were to ascertain if all the Negro colleges had a Negro priest either on the grounds or in the neighborhood, supervising our Church students in these institutions; and third, to arrange a conference for Negro clergy along the lines of the programs at the College of Preachers. I cite this much of our program because I know there has been some criticism of the Forward Movement Commission charging that it has done nothing particularly for the Negroes.

In reply to letters sent to 14 bishops, it was said that the Forward Movement would be presented adequately and thoroughly to the Negro clergy and their people; and, while in some instances the bishops said they would be glad to welcome visiting Negro clergymen for this particular presentation, yet it did not seem to them at all necessary. But the Commission did have Bishop Demby and the Rev. R. I. Johnson present the matter to a dozen or more congregations in four dioceses.

Bishop Demby is to report on the situation in the colleges with reference to chaplains or other supervision and we are now awaiting his survey.

The committee has also definitely arranged to have two conferences for the Negro clergy, one to be held in New Jersey and one to be held somewhere in the South. Bishop Washburn, as chairman, and his committee are completing plans for these conferences.

Following our policy of asking the people what needed to be done “to reinvigorate the life of the Church and to rehabilitate its work,” we addressed a letter to 14 of the Negro clergy separated as far as Denver on the west, New York on the north and east, and through the South asking them what they considered to be the present condition of the Negro work in the Church, what were some of the handicaps, what were the immediate needs, and what suggestions would they have to offer. We had a very interesting response to this communication. I shall state briefly some of these findings and then make some comments:

These men said they think the chief weakness of our present approach to the Negro lies in our attitude.

In the next place the reports from the field indicate that the equipment for the Negro congregations is very poor. It is inadequate and most unattractive.

There is a lack of emphasis on evangelism as compared to the emphasis we have put upon education.

We have failed to publicize, through Negro publications, the aims and accomplishments of Negroes as individuals and congregations.

They report only one summer conference in the whole Church for Negro young people and there is none at all that I know of for the adults or the clergy. The Church must find a way to take a greater interest in her Negro youth—boys and girls of promise.

There is no field that offers greater opportunity for real Christian social service; and there could be attached to many localities some of the workers we are now training in the Bishop Tuttle School, who could render a fine service to the Church.

Some of the clergy feel that the Church has never tried to develop self-reliance. With approximately 50,000 communicants, 176 clergy, and 250 congregations, 40 or less of these congregations are self-supporting.

Negro candidates for the ministry are not coming forth.

The suggestion is made that some sort of annual missionary convention for the Negroes might stimulate their interest.

There should be carried on more widely the spirit of the interracial friendships.

Recognition should be given the Negro in those foreign mission fields of the Church which minister to the Negro people.

The Church has failed to keep alive to the modern trends in the development of the Negro.

There is a lack of definite purpose, policy, and program.

NOW it seems to me to be a fair proposition that we ought to face these findings and do something about them. And speaking not for the Commission but for myself, with these findings before me, let me make the following comments.

I think the Negro has a perfect right to ask the question in all frankness: “Does the White constituency of the Episcopal Church really want the Negro?” and if we have grown in real discipleship, we will answer the question just as frankly. Race relationships in this entire country—regardless of whether you think of them in terms of the South or of the North—have tremendously improved in the past 10 or 15 years; and yet we in the Church seem to be acting toward the Negro, so far as the development of his Church life is concerned, as we did 40 years ago. We White members of the Church cannot afford to overlook the fact that we have an educated, cultured group of people, though in a minority. But minority and majority have every right, if we take them in as fellow Christians, not only to ask for simple justice but to have a share in the Church’s program. By this I mean sharing in the responsibility for planning and carrying out that part of the work which particularly concerns them. There is lack of contact with White

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Four Years of Hitlerism

III. The Jews

By Rabbi Philip S. Bernstein

Chairman, Peace Committee, Central Conference of American Rabbis

THE PAST FOUR YEARS have been for the Jews of Germany a period of unrelieved and deepening tragedy. The psychological humiliation and the physical distress which followed Germany's defeat in the war, the inflation and the economic despair, the hopelessness of German youth, combined to create an atmosphere favorable to the emergence of a fanatical group which capitalized Germany's age-old anti-semitism to achieve and to hold power. Precisely because this group, the Nazis, were unable to keep most of the promises they made to the German people, they ruthlessly and relentlessly fulfilled every pledge concerning the annihilation of the German Jew.

In the first few months of the Nazi régime physical violence against Jews was encouraged by the government. Jews were beaten on the streets, their homes were entered, and they were carried off to concentration camps. Jewish students were attacked in universities.

I myself visited Germany at the end of that period, the late summer of 1933. I spoke with mothers who cried, "How empty are my arms!" for husbands, sons, and brothers who had been done to death because they were Jews. I spoke with rabbis who had been beaten or threatened with death for imaginary crimes against the government. I learned of a group of children who had been arrested and kept in a filthy jail over night because they attended a Jewish Scout meeting. During that period the innate sadism of the Nazi storm troops was given free play and the Jews experienced a German version of East European pogroms.

Although that period has ended, not all of the violence which characterized it has disappeared. A little more than a year ago there was again a wild attack upon German Jews in one section of Berlin. Men and women were beaten on the street. Rocks were hurled at Jewish shops. Jewish children were spat upon by Nazi mobs.

A negative form of physical violence still obtains. A young woman recently come from Germany told me how last spring she fell from a ladder in a library and broke her arm. She lay upon the floor unable to rise pleading for assistance but those about her looked at her coldly refusing to give any help because she was a Jewess.

Even more brutal has been the cruelty to Jewish children. The Nazis early infected German children with hatred of Jews. Their chief marching song was, "When Jewish blood drips from our knives all will be well again in Germany." The abuse and the humiliation of the Jewish children of Germany have been indescribably terrible. Attacks upon them have gone unpunished. They are the victims of daily insult in all of the institutions of German life. In most cities they are now denied the right to attend the schools and are segregated in Jewish schools. Where they still attend the general schools they are separated from the rest of the children.

A revealing indication of their degradation and misery is in the fact that in those schools where Jewish children still attend, the severest form of punishment meted out to a Nazi child is to be compelled if he is guilty of misconduct to sit in the back rows with the Jews. One can well appreciate why

the little girl I overheard prayed, "O God, why did You make me a Jew?" The deep wounds inflicted upon the innocent Jewish children of Germany will never be entirely healed. For this alone the Nazis will forever stand indicted as barbarians.

Many German Jews told me they would be prepared to suffer some physical violence, even for a number of them to die, if only the rest could live, but the Nazi government does not give them the opportunity for a livelihood. In the early stages of its régime it confiscated many Jewish businesses outright. More recently it has employed its control over the German banks and all of the other German institutions to do what is the equivalent of confiscating Jewish business establishments. Where Jewish merchants or manufacturers owe money to the banks, this indebtedness is used as the instrument to eliminate them from business.

I met a man who owned a chain of motion picture houses. The Nazi government refused to permit him to import foreign films and, because he was not an Aryan, would not allow him to show German films. Therefore, he was compelled to dispose of his theaters at a complete loss and thus was forced out of business. I met another man who was the head of a pharmaceutical supply company which enjoyed a blameless reputation for many generations. The government ordered the hospitals and physicians to have no further dealings with this firm. Therefore, this man, too, was forced to retire from his business, losing everything.

PRACTICALLY ALL of the Jewish professional men in Germany have been denied in one way or another the right to earn a living in their professions. Either they have been disbarred completely from practising or orders have been given forbidding Aryans the right to have dealings with them. Almost all of the Jewish employes in Germany have been dismissed from the work. Every Jew employed by the government lost his position when the Nazis came into power. The non-Jewish firms quickly eliminated their Jews. The Jewish establishments learned from the Nazi managers whom the government imposed on them that they, too, must discharge all of their Jewish employes.

Each passing day finds increased numbers of Jews unable longer to maintain themselves. Each day finds fewer Jews able to assist others. There is a small number of Jews, merchants, manufacturers, bankers, who still are permitted to continue businesses needed by the government or to help maintain German economy; but their days are definitely numbered.

In the early stages of the Nazi régime many Jews remained hopeful that it would pass and Germany would return to her former state of civilization. At the end of four years that hope has yielded completely to despair. It is now evident that the Nazi régime will not be overturned except possibly by some world catastrophe whose ultimate consequences would be even worse.

The Jews realize also that so thoroughly have the minds of the German children been poisoned against them that even

if the German government should change, antisemitism would remain dominant in the German psychology. Therefore, the German Jews, especially the younger among them, have realized that their only hope is flight. More than 100,000 out of a total Jewish population in 1933 of nearly 600,000 have already left the country. Distinguished scholars and authors and scientists together with doctors, lawyers, business men, etc., have begun life anew in other lands.

This has greatly impoverished Germany's cultural as well as her economic life and has in that measure enriched the life of the countries in which they found refuge. Prof. Albert Einstein is a leading example of a Jew whom the Nazis forced out of Germany and who is now contributing his great gifts to the world in and through America. Large numbers have gone to Palestine eager for their own and their people's renaissance.

With a cruelty fiendish as the medieval torturer's, the Nazi government is now making it more difficult for Jews to leave Germany. They had previously prevented them from taking any substantial amount of their possessions with them which would have enabled them to start life anew elsewhere. Now they are placing restrictions on emigration which leave the German Jews in a position that is neither life nor death but only black despair.

WHAT then can be done? Obviously relief should be extended generously to the helpless victims of Nazi persecution. Sheer humanity should move Christians as well as Jews to feed, shelter, and clothe those who can no longer take care of themselves.

The moral indignation of civilized people should continue to be expressed against the Christless barbarities of those who now rule Germany.

As a form of moral protest there should be no traffic with Nazi Germany until it resumes a civilized treatment of all elements of the German population.

Most important of all, opportunities for immigration should be opened wherever possible for those who are doomed if compelled to remain in Germany. The Western nations should absorb as many of these refugees as their own economic conditions permit and every effort should be made to keep open the doors of Jewish immigration in Palestine which has accepted more Jewish refugees since Hitler came to power than all of the other countries of the world combined.

The Jew faces this tragedy with profound sorrow and yet not without hope. In the course of his history he has seen many of his persecutors destroy themselves through precisely such programs of barbarism and hatred. All of his history teaches him that the destiny of the human race rests not with those madmen who capitalize the despair or the frenzy of the moment but with the traditions of peace, liberty, and justice for which the Jew at his best has always stood. He knows that four years are too short a time to determine the fate of Hitler and that ultimately what is good in humanity will reassert itself in Germany.

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Negroes and the Forward Movement

(Continued from page 197)

groups in things pertaining to the program of the Church. Theoretically, the Negro has a voice in the affairs of the dioceses but practically, he has no say. We must somehow or

other come to the attitude of working *with* the Negro and not *for* the Negro.

The National Council appropriated to eight Southern dioceses \$43,804 in 1932. There were reported in these dioceses from the places receiving aid 5,894 Negro communicants. In 1935 the appropriation to seven of these dioceses (Atlanta receiving no aid) was \$18,026, the number of communicants 5,581. While this shows a considerable reduction in money expended, I frankly am wondering whether the reduction came merely because the National Council made the cut of necessity or whether the dioceses themselves took over the responsibility.

I do feel that we have subsidized for too long the Negro work in the South. Many years ago the diocese of Texas was receiving \$4,000 a year for its Negro work, and we said very frankly to the Negroes and to our own people: "If the work is worth doing, it is worth *our* doing it, and our people will never accept the responsibility for Negro work until they put some money into it." Incidentally, we immediately relinquished the \$4,000 from the National Council.

I think we need an adequate policy for the Negro work along the lines of coördination such as is found in the American Church Institute for Negroes, but I am not unmindful of the fact that even our educational program certainly seems to be failing in building up the membership of this Church through these colleges and institutions. I do hope we are making Christians out of these people but from seven of the American Church Institute's schools and colleges enrolling 2,839 scholars I discovered that we have only 555 communicants of this Church.

I HAVE GIVEN you the story as it has come to me. It confirms my own experience. I confess my own failure as a Bishop in meeting this need. Those more capable than I should know how to proceed and I urge that the Church in consecrated and statesmanlike fashion set to this task. We must move constructively and unitedly, not only to assure the Negro of his welcome into this part of Christ's Church, but also with him to work out a way by which the Negro might share with us the responsibility of bringing to his race the joy and reality of the abundant life.

EDITOR'S NOTE: This is the second in a series of seven articles by leaders in Negro Church work on the subject of the Church and the Negro.

ACKNOWLEDGMENTS

[Checks should be made payable to THE LIVING CHURCH RELIEF FUND and sent to 1801 W. Fond du Lac Avenue, Milwaukee, Wis., with notation as to the purpose for which they are intended.]

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BOOKS OF THE DAY

Edited By
Elizabeth McCracken

The Spirit of Mediæval Philosophy

THE SPIRIT OF MEDIEVAL PHILOSOPHY. By Etienne Gilson. Pp. viii-490. Scribners. \$3.50.

THIS SUBSTANTIAL VOLUME represents the Gifford lectures given at Aberdeen in 1931 and 1932 by the distinguished French philosopher. M. Gilson is known to scholars for his studies in St. Thomas, St. Bonaventura, and St. Augustine, and for a remarkably clear and thorough-going introduction to the history of philosophy in the Middle Ages.

The thesis of the present volume is that there is a "great tradition" in Christian philosophy, represented by the thought of the scholastics, who welded the Greek metaphysic and the Jewish-Christian revelation into a fine and enduring system. His point is that many of the fundamental emphases in medieval thought—as for instance the stress on the independence of the Divine Reality, and the derived being of all else; the insistence on purpose in the historic process; and the assertion of the freedom of the human will under divine providence—owe their place to the inescapable influence of the Biblical tradition which was incorporated into the philosophy of Plato, Aristotle, and the neo-Platonists. The influence was subtle, quiet, but persistent; and it altered the whole content of philosophy by giving it a Christian "bent."

This scholastic philosophy is for M. Gilson "the Christian philosophy *par excellence*." He feels that its emphatic theocentrism, coupled with its avowed but restrained confidence in the human reason, is a contribution which much modern thinking has tended to forget. He deprecates what Dr. Temple has called "the Cartesian *faux pas*," and would return to the Middle Ages for the spirit, if not for the letter, of a Christian philosophy of our own day.

The study is conducted entirely by the historical method, but the conclusions of contemporary philosophers are obvious. What is most delightful about the book is its wide charity and understanding. M. Gilson, unlike M. Jacques Maritain, is not always grinding an axe. He interprets scholasticism, but with a difference; he is concerned with the broad outlines, the spirit, the profound witness, of St. Thomas, St. Bonaventura, Duns Scotus, and the rest, rather than with the minutiae of their systems. Incidentally, he does more than justice to Duns Scotus, and restores him to his place as one of the greatest men in an age of very great men.

One notes that M. Gilson is obliged to take a rather literalistic view of revelation in the Hebrew-Christian tradition. But this does not prevent his stressing the right things, even on such a view. The divine priority, the dynamic quality of the being of God, the creaturely place of man, the gradual self-disclosure of the nature of God to His human children—all find their place.

It is to be hoped that the book will be widely read. Professor Niebuhr has recently remarked that when one reads Gilson and Karl Barth's massive *Dogmatik* in succession, the liberalism of Catholicism stands out in sharp contrast to the *Nein* of Karl Barth to all that is natural and human. Perhaps Gilson's book will do something to stem the tide which appears to be sweeping many of our best thinkers into the neo-fundamentalism of the continental theologians. Anglicans certainly should welcome a book which speaks out boldly for the rationality of the universe, the goodness of the creation (despite its "fall" from the divine perfection), and the consistency of the nature and purpose of God.

W. NORMAN PITTENGER.

The Problem of Education in America

EDUCATION AND ORGANIZED INTERESTS IN AMERICA. By Bruce Raup. Putnams. 1936. Pp. 238. \$2.50.

IN THIS analytical study the associate professor of education at teachers' college, Columbia University, seeks to appraise those events where varied and conflicting organized interests strive to influence the education of the young and to shape the control of the schools. He uses the term "interests" to include both those

which are obviously self-centered, such as strictly profit-making groups, and those which are in a major sense bent on services. He regards these organized interests as the most vital factor in the conflict and confusion of our changing civilization and culture.

Although adventuring into the borderland between education and sociology, the author made his search essentially from the standpoint of the educator. His goal was an educational interpretation of the nature and interplay of organized interests in American society. He contends that much of the conflict involving these numerous pressure groups is due to the absence of consensus as to what education means.

Realizing that what the public wants from the schools in regard to the discussion of controversial topics is a counterpart of what the public wants for the future of society itself, he appreciates how acute is the problem of fairness. "With almost no exception, each party to a controversy calls 'unbiased' that which promotes his own special preference. That which works against his preference, he is apt to call 'propaganda.'" He contends that it is impossible to maintain the practice of having "all sides fairly" represented in the educative process "when one side is entrenched in practice and in the habits of expectations of the vast majority of the people." He further maintains that mere judicial detachment on the teacher's part is not enough. "The function of the schools is to participate actively and positively along with other agencies in society, in the process of generating and regenerating the aims, principles, and policies by which we manage living together."

With fine discrimination and detailed documentation Dr. Raup assesses four particular areas of difficulty in the public relations of the schools: the schools and the utilities, nationalism and the schools, the schools and religious organizations, and the public support of "free" education. He then examines the major elements of crisis in American culture, showing how they have been precipitated when deep and one-time practically universal acceptance of belief and practice begins to buckle under the pressure of new conditions and new interests. The elements of crisis discussed are those pertaining to war, government, economic relations, social change, world outlook, and education.

Clearly marked as a liberal, the author resents the frequent habit of "making education the central agency of conservatism." He scores "the still prevailing contentment with an education out of vital touch with the pulse of life in modern society" and contends that the authoritarian philosophy of orthodox Christianity "has tended to favor the static and the rigid in belief and practice when other conditions of life have been dynamic and flexible."

Apparently the author realizes that the picture he draws may seem discouraging, for he adds that "the culture is moving somewhere ahead. It does not seem to move of a piece, but rather in many and varied parts and at varying rates." He is convinced that the major educational task of our time is to reshape and regear the whole mental focus of American life to the common good.

C. RANKIN BARNES.

A Biography of Herod

HEROD: A Biography. By Jacob S. Minkin. Macmillan. \$2.50.

WHILE EVERYONE—quite literally—has heard of Herod, very few indeed are those who know much about him and Mr. Minkin has done good service in providing a readable biography. There is not a dull page in it; Mr. Minkin's material was exciting enough in all conscience, and it has lost nothing through his vivid handling. He writes in the style of a reporter for a not-at-all-conservative sheet, with plenty of psychological comment and just enough moralizing to preserve an attitude of superiority. The result is anything in the world but scientific history—Mr. Minkin, for instance, has never heard of Herod's campaign against the Trachonitis brigands and of the resulting quarrel with Augustus. But, as before observed, the result is readable right straight through!

B. S. E.

NEWS OF THE CHURCH

One More Diocese Hit by Ohio Flood

Springfield Added to List With
Mound City Church Destroyed;
Churchmen Aid in Flood Relief

ONE MORE DIOCESE was added last week to the list of those hit by the flood of the Ohio valley, as several cities in the diocese of Springfield succumbed to flood waters.

Churchmen in the stricken areas cooperated to the full in relief activities and scores of churches and parish houses were made available for refugees.

The following reports from diocesan correspondents give some picture of the extent of Church damage in the worst disaster ever suffered in the middle west.

Springfield

SPRINGFIELD, ILL.—The church building at Mound City was ruined by flood waters of the Ohio river as they swept across southern Illinois. The city was completely evacuated, and great financial and personal loss was suffered by Church families.

The Rev. F. V. Klose, priest in charge of the Church of the Redeemer, Cairo, cared for 250 levee workers at his parish house in their successful battle to save the city from the flood.

Other places injured are Harrisburg, the neighborhood of Cairo, and Mounds, the church building in the latter place having been entirely swept away.

The Ven. Ralph Markey, Archdeacon of that section of the diocese, who has been at Harrisburg during the worst of the flood, declared that it will take many hundreds of dollars to rehabilitate the Church's work in that part of the diocese of Springfield.

Bishop White has kept in close touch with the situation and has appointed a rehabilitation committee composed of the Rev. W. W. Daup, Decatur, chairman; the Rev. Messrs. Herbert L. Miller, Leslie Wilson, R. H. Atchison, Edward Hugh-ton, and Jerry Wallace.

Southern Ohio

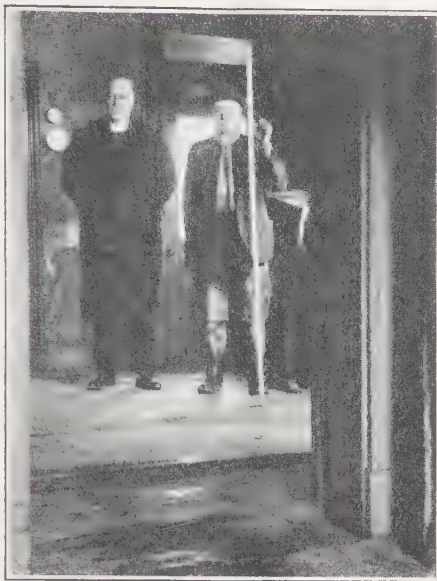
CINCINNATI—The efficiency of flood relief officials was praised by Bishop Hobson of Southern Ohio, on his return from a two-day tour of flooded areas between Cincinnati and Portsmouth.

"There was a minimum of confusion in the issuance of food and clothing, so far as I could observe, and a maximum of high morale evident," he said.

Bishop Hobson visited Portsmouth January 27th, and conferred with the Rev. Henry N. Hyde, rector of All Saints' Church there.

More than 50% of the Portsmouth

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DAYTON, KY., RECTORY

Bishop Abbott is on the left. On the right is the Rev. N. E. Annable, rector of St. John's, Dayton, holding rule at 56 inches—the height of flood waters in the house a few days earlier.

Bishop Mitchell Confirms 11 Navajos; New Work Initiated

PHOENIX, ARIZ.—Bishop Mitchell of Arizona confirmed 11 Navajo Indians at the Mission of the Good Shepherd, Fort Defiance, on January 3d. They were presented by the Rev. James R. Helms, superintendent of the mission. This is the beginning of the harvest of many years' work.

The Rev. Mr. Helms has opened a church school and regular evening prayer service at Window Rock, the new government-made village of the Navajo people. This is the only religious work being conducted there.

Plan Corporate Communion

LOS ANGELES—Laymen of this city are promoting a drive to have 1,000 men and boys attend Holy Communion at St. Paul's Cathedral on Washington's birthday. Bishop Stevens will be celebrant, assisted by Bishop Gooden. The Communion will be followed by a breakfast in the cathedral house at which addresses will be given by Dean Bloy and Judge James H. Pope. Last year 600 men and boys received Communion at the Washington celebration.

Bishop Creighton Accepts Michigan Coadjutorship

DETROIT—The Rt. Rev. Dr. Frank W. Creighton, Coadjutor-elect of Michigan, announced here February 4th that he had accepted the election.

Bishop Creighton, who was consecrated Bishop of Mexico in 1926, plans to take up his duties in Michigan about the middle of April, pending the consent of the bishops and standing committees of the Church.

Chicago Seeks Life Tenure for Primate

Convention Also Requests General
Convention to Choose Permanent
See for Presiding Bishop

CHICAGO—Adoption of resolutions favoring life tenure for the Presiding Bishop and the establishment of a primatial see; resolutions bitterly attacking mob violence and lynching; the Bishop's charge, in which he criticized modern parents for laxity toward youth; election of delegates to the General Convention; and adoption of a budget representing a slight increase over last year featured the 100th annual convention of the diocese of Chicago.

The convention met at the Church of the Atonement, Edgewater, following the preconvention dinner Monday evening, February 1st, at the Hotel Sherman. Five crosses for distinguished service to the diocese were awarded by Bishop Stewart at the dinner. For the first time, a Churchwoman, Mrs. Theodore W. Robinson, was honored with one of the awards. More than 600 men and women attended the dinner at which George A. Ranney, prominent Chicago industrialist, made a plea for wiping out the indebtedness of the diocese.

The convention's action with regard to the Presiding Bishop took the form of resolutions, addressed to General Convention, and introduced by the Rev. Dr. William B. Stoskopf, rector, Church of the Ascension. They follow:

"Resolved, that this convention of the diocese of Chicago respectfully requests General Convention to take such action as may clarify the status and work of the Presiding Bishop; and more specifically, to enact such constitutional and canonical legislation as may provide that the Presiding Bishop, when elected, shall resign his diocese and shall be provided with a limited jurisdiction of his own, and that his term of office shall be for life or until a retiring age of 70 years."

The resolution was adopted unanimously.

RACE HATRED SCORED

H. H. Pace, leader in St. Edmund's (Colored) Church, Chicago, offered the resolutions relating to race hatred and mob violence. The resolutions declared that:

"Within the past decade efforts on a large scale have been made to array nation against nation, race against race, and class against class," resulting in "hatred and contempt." "Great countries," continued the resolutions, "have placed bans of discrimination, segregation, and other equally atrocious injustices upon whole races of people."

The resolutions asserted that "in America race hatred is aimed particularly at

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Bishop Provoost's Memory is Honored

Celebration Held in New York to
Commemorate 150th Anniversary
of First New York Diocesan

NEW YORK—February 4th was set aside both in the diocese of New York and in the diocese of Pennsylvania in commemoration of the consecration of Samuel Provoost, first Bishop of New York, and William White, first Bishop of Pennsylvania, on February 4, 1787, in the chapel of Lambeth Palace. Bishop Manning of New York took part in the special services held in New York and in Philadelphia.

The New York service took place in St. Paul's Chapel, Trinity parish, in the morning. The Rev. Dr. Frederic S. Fleming, rector of Trinity, was the celebrant at the celebration of the Holy Communion. The rare old Communion vessels, known as the William and Mary silver, the King George silver, and the Queen Anne silver, were used. These were the gifts of British sovereigns, and consist of two flagons, a chalice, and a paten. Bishop Manning made the address.

In the procession were Bishop Campbell of Liberia (retired), Bishop Coley of Central New York, Bishop Gilbert, Suffragan of New York; Bishop Rocksborough Smith of Algoma, Dean Gates of the Cathedral of St. John the Divine, the Rev. Granville M. Williams, SSJE, rector of the Church of St. Mary the Virgin; the Rev. Gregory Mabry, rector of St. Paul's, Brooklyn; the Rev. William W. Bellinger, vicar of St. Agnes' Chapel; the Rev. Edward H. Schlueter, vicar of St. Luke's Chapel; the Rev. Dr. Henry E. Cobb, senior minister of the Collegiate (Dutch) Church, in which Bishop Provoost was baptized; Sir Gerald Campbell, British consul general in New York; and other well-known laymen. The British flag was displayed at Sir Gerald Campbell's pew.

Bishop Manning carried the pastoral staff given to him in 1923 by the Bishop, clergy, and laity of the diocese of London. There was a special order of service, with festival music. A large congregation was present. Bishop Manning said in part:

BISHOP PROVOOST IN FIRST INAUGURATION

"It is eminently appropriate that the consecration of Bishop Provoost and Bishop White should be commemorated in this venerable chapel of Trinity parish, for, as you all know, it was in this very building that George Washington knelt on April 30, 1789, at the service which completed the ceremony of his inauguration as our first President. That historic and memorable service was held here in St. Paul's Chapel in accordance with a resolution adopted by Congress, and the officiant at that service was Samuel Provoost, whose consecration as the first Bishop of New York we are now commemorating. Occasions such as this bring vividly before our minds the great part which the Episcopal Church has played in the history and life of this city of New York and of our nation.

"It gives great satisfaction to me as Bishop, and to our whole diocese, that we are observing this event, as is indeed most

Anniversary Letter Sent by Archbishop of Canterbury

NEW YORK—The following is the text of the letter sent by the Archbishop of Canterbury to Bishop Manning and, through him, to Bishop Taitt of Pennsylvania on the occasion of the 150th anniversary of the consecration in Lambeth palace of Bishops White and Provoost as second and third Bishops of the American Church:

"My dear Bishop:

"Let me send to you and the Bishop of Pennsylvania from Lambeth palace where 150 years ago Bishops White and Provoost were consecrated a message of heartfelt remembrance as you are celebrating this 150th anniversary of an event which meant so much in the history of the Church in your great country. It is most moving to think of the developments which have taken place during these 150 years in the life both of the Episcopal Church and of the United States. I pray that by the blessing of God and the guidance of His Holy Spirit the Church in your dioceses and throughout the United States may not only worthily uphold the traditions of that branch of the Holy Catholic Church to which we belong but also may in an ever-increasing degree influence for good the whole community. I shall associate myself with your remembrance, thanksgiving, and prayers, on February 4th at the Altar in the chapel where 150 years ago these two good Bishops were consecrated.

"Yours very sincerely,
"COSMO CANTUAR."

fitting, in conjunction with our sister diocese of Pennsylvania. Services of commemoration are being held today in Philadelphia; the Rev. Dr. Lewis of the Pennsylvania committee has most kindly accepted our invitation to speak to us at this service, and at the service in Christ Church, Philadelphia, tonight, I shall give to the Bishop and to all the clergy and laity of that diocese the affectionate greeting and good wishes of the diocese of New York, and shall assure them of our great happiness at joining with them in this commemoration.

LINKS WITH MOTHER CHURCH

"Let me add one thought which I think should be expressed. This anniversary speaks to us of the full and sacred fellowship of our own Church with our Mother Church of England and with the whole of the Anglican communion."

Bishop Manning, at the end of his address, read a letter sent to him by the Archbishop of Canterbury.

Other addresses were made by Dr. Fleming and by the Rev. Dr. Leicester C. Lewis, rector of the Church of St. Martin-in-the-Field, Chestnut Hill, Philadelphia.

Two Roman Priests Received

LOS ANGELES—The Rev. Estaban Cladera and the Rev. Bartolme Alorda, priests of the Roman Catholic Church, were received into the Episcopal Church, according to Canon 12, by Bishop Stevens, in the Bishop's private chapel, on January 20th. They will have charge of the growing mission work among the Mexican people here in this city.

Mark Bishop White's 150th Anniversary

Pennsylvania Honors Memory of
First Diocesan, Consecrated in
February, 1787

PHILADELPHIA—Services in celebration of the 150th anniversary of the consecration of Bishop William White were held throughout the diocese of Pennsylvania on February 4th.

The official diocesan recognition of the event took place in two of the churches in central Philadelphia, St. Peter's and old Christ Church. The Churchwoman's Club of the diocese also held an invitation luncheon and the Church Club of the diocese a supper. Historical exhibits were also made a feature of the celebration at old Christ Church in the Tower Room and Washburn House, and in the hall of the Historical Society of Pennsylvania.

Bishop William White was the first Bishop of Pennsylvania and one of the first three of the American Church. He was also the rector of the united parishes of Christ Church and St. Peter's. In many other ways he also was a leading citizen of his city and country of his day. He was consecrated in Lambeth Chapel, London, on February 4, 1787, with Dr. Samuel Provoost for New York.

The festivities opened at St. Peter's with a celebration of the Holy Communion, the Presiding Bishop officiating. Bishop Taitt was the preacher. The choir of St. Peter's was present under the direction of Harold W. Gilbert. Bishops Fiske and Sterrett were in the congregation. The present rectors of Christ Church and St. Peter's, the Rev. Louis C. Washburn and the Rev. Edward M. Jefferys respectively, were also in the chancel.

USE 1785 PRAYER BOOK

The celebration at Christ Church was an evening service. The prayers were read from a rare copy of the 1785 Prayer Book. The words and music of the hymns selected for the service were all of the date of Bishop White's consecration. Addresses were made by the Presiding Bishop, Bishop Manning of New York, and the Rev. Walter H. Stowe.

Bishop Perry spoke of the freedom which was brought to the people of America by Bishops Seabury, Provoost, and White in bringing the episcopate here.

"The bondage of congregationalism, parochialism, and even of diocesanism is that which by the merciful providence of God is overcome by the Catholic episcopate," he said.

Bishop Manning brought the "greetings of the diocese of New York." In his address he plead for "a Catholicism which combines the full heritage of the Catholic tradition and the Reformation . . . an appreciation of the need for both personal conversion and sacramental grace."

GIVES CANE TO DIOCESE

At the time of his address Bishop Manning made the presentation of a per-

(Continued on page 209)

Bishop Bratton to Resign Next Fall

Mississippi Diocesan Announces Intention in Message to Annual Council of Diocese

JACKSON, Miss.—The 110th annual council of the diocese of Mississippi, meeting in St. Andrew's, Jackson, January 19th, received a message from Bishop Bratton, the diocesan, declaring his intention to present his resignation to the House of Bishops this fall. The Bishop wrote:

"My reason for the step is twofold—because of my age and because I am anxious that my beloved Coadjutor should inherit the title, as he has already, at my request, assumed the responsibility, of Bishop of Mississippi."

The Coadjutor, Bishop Green, gave the annual address.

The council declared it the duty of all parishes and missions to carry fire and tornado insurance.

The Bishop Coadjutor was asked to appoint a committee composed of clergy and laity to make a thorough survey and analysis of the missionary situation and problems in the diocese; said committee to submit its findings and recommendations to the Bishop Coadjutor and executive committee in the conciliar year of 1937.

The council urged Bishop Green to move from Meridian to Jackson at once, and the matter be taken in hand by the department of finance to make financial arrangements; and the trustees of the diocese were authorized and instructed to make the most advantageous disposition of the home of the Bishop Coadjutor in Meridian.

The invitation of the Holy Nativity, Greenwood, was accepted for the next meeting of the council.

The first Sunday in May has been set aside at Sewanee day, on which the claims of Sewanee will be presented, and offerings and pledges taken.

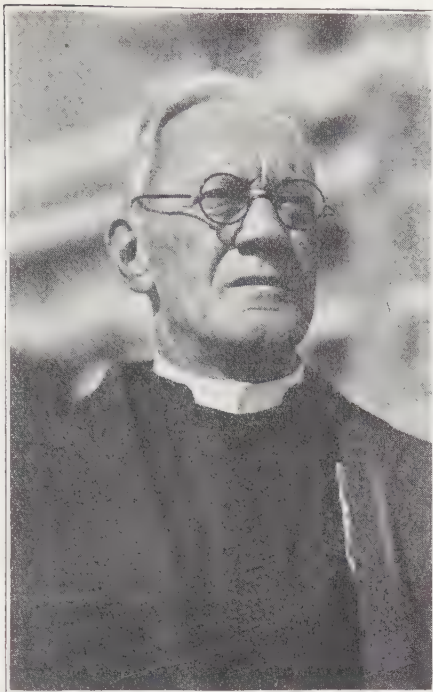
The deputies to General Convention elected were: the Rev. Messrs. W. B. Capers, Duncan M. Gray, E. L. Malone, and Val H. Sessions; Messrs. T. S. Salisbury, E. H. Simpson, F. R. Hawkins, T. H. Shields. Alternates: the Rev. Messrs. W. G. Christian, J. S. Hamilton, R. W. Emerson, C. E. Woodson; Messrs. J. D. Ball, Charles Sisson, Edgar Bohn, H. Quackenboss.

The Rev. C. E. Woodson was elected to the standing committee to replace the Rev. H. W. Wells, and Charles Sisson succeeded R. H. Green.

New Wyoming Treasurer Elected

LARAMIE, WYO.—At the meeting of the council of advice of the missionary district of Wyoming, held February 2d, Miss Mildred Capron was elected treasurer of the district, succeeding Gordon Schmuck.

Miss Capron, who is also Bishop Ziegler's secretary, served in the missionary district of Anking, China, for 14 years as secretary to Bishop Huntington and assistant treasurer of the China Mission, with care of the Anking district funds.



BISHOP BRATTON

Noted Layman Heads Russell Sage

NEW YORK—Lawson Purdy, for many years a director of the Charity Organization of New York, has been elected president of the Russell Sage Foundation, to succeed John M. Glenn, retired.

All Bills Paid at Close of Year, Says Treasurer

NEW YORK—In a report letter to diocesan treasurers, the Rev. Dr. Lewis B. Franklin, vice-president and treasurer of the National Council, says:

"For all the hard work done in dioceses and parishes throughout the year 1936 accept our sincere thanks and hearty congratulations upon the successful result as to collections on Expectations.

"Due to this fine work we will close the year 1936 with all bills paid.

"The attached statement shows that out of 98 dioceses and missionary districts which reported Expectations for the year 1936, all but 12 paid 100% or more. One diocese reported an Objective but no Expectation. Leaving this diocese out of the calculation the payments were 101% of the Expectations. The first and third provinces show the best record in that every one of their dioceses paid their Expectation in full. The fifth province shows the largest percentage of overpayment.

"In comparison with last year the figures show an increase in the gifts of the dioceses on their Expectations of only the small amount of \$8,000. The figures on the Emergency Appeal are also gratifying as to the collection of pledges. Not included in the figures in this column are gifts amounting to \$7,660 from a number of dioceses which increased their Expectation at the beginning of the year as their contribution toward the Emergency Appeal. Including these increased Expectations the total received on the Emergency Appeal was more than the amount pledged."

Anniversary of Dean Fosbroke Celebrated

Dean of General Seminary Honored at Dinner in New York; Called a Great Teacher

NEW YORK—A company that filled the refectory in Hoffman Hall assembled at the General Theological Seminary on Monday evening, February 1st, for the testimonial dinner given in honor of the Very Rev. Dr. Hughell E. W. Fosbroke on the 20th anniversary of his coming to the seminary as Dean. The toastmaster was the Rev. Dr. Charles N. Shepard, subdean of the seminary. Bishop Sherrill of Massachusetts spoke for the trustees, saying in part:

"In addition to being a great Dean, Dr. Fosbroke is a great teacher. I know that from personal experience, for I had the inestimable good fortune to be one of his pupils at the Episcopal Theological School at Cambridge, whence he came here to the General Theological Seminary. I know what he did for me; and I know also that he did as much for the other men who worked under him."

The Very Rev. Frederick C. Grant, Dean of Seabury-Western Theological Seminary, was the spokesman for the deans of the other theological schools of the country. He said in part:

"Dean Fosbroke has done many things for this seminary. One of the things is the setting of a standard which all might try to reach. We need to coordinate theological education. Here in the American Church we have 14 theological schools. Five would be plenty, if certain combinations were made. These combinations should be made, for the good of the Church. In five centers, instead of 14, we could maintain the same standards and send out men trained more nearly to the same level."

The Rev. Frederic C. Lauderburn, chaplain of the General Theological Seminary, spoke for the faculty. George E. Nichols, a member of the senior class, spoke for the students.

A feature of the occasion was the presentation to the Dean of a portrait of himself by Sidney E. Dickenson. This will eventually be placed in Hoffman Hall with the portraits of former deans.

Pence Plan Goes to Wyoming

CHICAGO—The Rt. Rev. Winfred H. Ziegler, new Bishop of Wyoming, was hardly settled in his new work before a proposal for the establishment of Bishop's Pence was submitted to him by one of the instigators of the plan—Angus Hibbard, Chicago layman. In fact, Mr. Hibbard went so far as to provide the financing for instituting the plan in Wyoming. Bishop Ziegler was a member of the original commission on the pence in the diocese of Chicago. He has accepted Mr. Hibbard's suggestion and is making arrangements for carrying on the plan in his new diocese.



PORTSMOUTH, OHIO

Bishop Hobson (right) and Dr. Hyde view the submerged city.



MARIETTA, OHIO

St. Luke's Church and parish house, seriously damaged by the flood.

One More Diocese Hit by Ohio Flood

Continued from page 201

members of the parish are homeless, the Rev. Mr. Hyde said. He is in contact with every one of the Church members. One hundred and twenty-four families were forced to abandon their homes.

Circling back toward Pomeroy, Bishop Hobson drove his car over many detours in an effort to reach Pomeroy. High waters came over the floor boards at one time, and much time was lost before the car could be started again.

Arriving in Pomeroy at 2 A.M., he spent the night in a building used as storehouse for relief food and clothing.

While making calls by boat next morning, Bishop Hobson found several families of parishioners in one home. They gathered together for family prayer and thanksgiving for their safety, using the Forward Movement manual, *Forward—day by day*.

BISHOP TAKES AN OAR

An attempt to inspect the Pomeroy church, which was almost completely submerged, failed when the motor boat was caught by the swift river current. Bishop Hobson put into practice some of the skill gained at Yale years ago when he was manager of the crew, when he helped with the oars to maneuver the boat to safety.

Christ Church parish house in Ironton is being used as an emergency hospital, with the Rev. Dr. G. L. Pennock active in flood relief. Twenty-five or 30 beds and cots have been erected, and a staff of trained nurses and volunteers is in charge under the direction of the county nurse, the rector informed the Bishop. Thousands of the Ironton people were driven from their homes. All roads into Ironton were closed. Bishop Hobson communicated with Dr. Pennock by telegraph.

All parish families at Marietta were reported safe by the Rev. Lynnly Wilson, rector. There has been heavy damage to many homes. Water came into the Marietta church to a height of 9 feet.

Among the churches in the Cincinnati area sheltering flood refugees were Christ Church and St. Barnabas' Church, Cin-

cinnati. Christ Church, under the leadership of the rector, the Rev. Dr. Frank H. Nelson, cared for about 150 persons, and St. Barnabas' Church cared for about 65. The youngest of the group at St. Barnabas' is two months, and the oldest is 78 years.

The clergy and their wives throughout the diocese are active in flood relief.

In addition to relief centers opened and operated in several churches, the students of the Graduate School of Applied Religion have dropped their program temporarily to assist the relief officials. Working under the professional personnel division, they have engaged in the organization of shelters, dispensation of clothing, food, and fuel, and in the investigation of the thousands of applications for relief. Red Cross officials have expressed their appreciation of the able coöperation of these young clergy, and their consequent interest in

the program of the graduate school which combines training with social work methods.

CINCINNATI—An appeal for flood relief funds, and for full support of the Red Cross, has been issued to the clergy and people of the diocese of Southern Ohio by Bishop Hobson.

Assistance for the sufferers, for the churches which are caring for refugees in large numbers, and funds for the rehabilitation of the parishes are being asked by the Bishop.

"Each day during the past week as I have visited our flood-stricken parishes, or watched the care being given to men, women, and little children, in certain of our churches, I have thanked God again and again that Christ's love rules in the hearts of so many who have given themselves without limit to help those in need," he wrote.

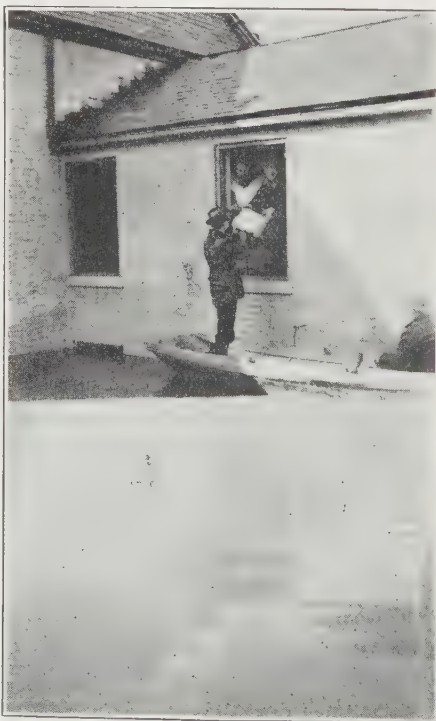
"I have thanked God for the courage and good cheer which has lifted those who have lost almost all they possess, and enabled them to look to the future with hope.

"What has happened has touched us all deeply. The facts are fresh in our minds, and I do not need to picture them again. You, the members of the diocese of Southern Ohio, have been serving and giving in many ways. The Red Cross is doing a magnificent piece of work in the face of the greatest difficulties, and must have our full support. We must also stand by and give assistance to those who have suffered most in our own diocesan family, and to those churches which are caring for refugees in large numbers. I, therefore, write to ask that you send me your gifts for this purpose.

DESCRIBES DAMAGE

"As I have surveyed our property, and seen the relief work, I find, that All Saints', Portsmouth; Grace Church, Pomeroy; and St. Luke's, Marietta, have been most seriously damaged. From 10 to 15 feet of water carrying mud and oil has poured through these churches. Picture your own church subjected to this and you can realize the loss. In these three places and in Martin's Ferry, Bellaire, Gallipolis, Ironton, and several of the Cincinnati churches large sums are being spent to house, feed, and give medical care to many who have been driven from their homes.

"We do not want these places which have been in the front line during this disaster to bear the burden alone. Therefore, I ask the clergy to present this call to their people, and I know all who hear it will wish to send what they can for our Southern Ohio Flood



DELIVERING SUPPLIES

The Rev. L. B. Wilson, Jr., rector of St. Luke's, Marietta, hands food through a second story window to the sexton, who remained in the rectory.

Relief Fund. Individuals, organizations, or congregations are asked to make their contributions directly to me."

Lexington

MAYSVILLE, KY.—The Church of the Nativity was a few feet above the flood peak. Neptune Hall, owned by the parish, was occupied by about 80 homeless men, and a larger number were fed three meals a day. The staff were all members of the parish. The first floor of the parish house was occupied by a national guard unit. The Rev. H. R. Ziegler, rector, is general chairman of the local Red Cross relief committee, and the situation has been well handled. The majority of his parishioners were forced out of their homes by the flood.

COVINGTON, KY.—Water got into the basement of Trinity Church and parish house and half-way up the steps of the church, causing slight damage.

NEWPORT, KY.—Water in the basement of St. Paul's Church and parish house damaged furniture, choir vestments, the church school library, and choir music. One basement floor was badly buckled. Parishioners took an optimistic attitude.

BELLEVUE-DAYTON, KY.—St. John's Church and parish house were both occupied by homeless men—about 60 in all. The home of the Rev. N. E. Annable, priest in charge, had water 56 inches deep in the living room at the crest of the flood. Most of the furniture was saved, but the floors were ruined.

FORT THOMAS, KY.—St. Andrew's parish house was occupied by families totaling about 60 persons. The Rev. J. Wilson Hunter, rector, was chairman of the local relief committee. Daily evening services for refugees were well attended. The Woman's Auxiliary is busy making bandages and clothing.

LEXINGTON, KY.—St. Andrew's Community Hall was occupied by Negro refugees. There were also refugees at Christ Church and the Church of the Good Shepherd, although accommodations were provided for more than came. Christ Church's Woman's Auxiliary is paying all expenses of relief work in that church.

West Virginia

WHEELING, W. VA.—Flood damage in Wheeling was slight as compared with the



BISHOP HOBSON AT THE OARS

When his motor boat was caught in a swift current at Pomeroy, Bishop Hobson put his college crew experience to good use, taking a hand at the oars.



CLERGY ACTIVE IN FLOOD RELIEF

The clergymen of Southern Ohio (and their wives) are very active in aiding flood victims. The Rev. Elwood L. Haines is shown in Cincinnati Red Cross headquarters, making up consignments of food for the various branches.

devastation of last March. Buildings of the Episcopal Church were not damaged. St. Matthew's Church, the Rev. J. H. A. Bomberger, rector, served as a clothing distribution center.

Milwaukee Convention Sends Sympathy to Flood Victims

MILWAUKEE—A resolution of sympathy was sent to Churchmen in the flood areas by the convention of the diocese of Milwaukee, meeting at All Saints' Cathedral here, January 25th and 26th.

The Rev. Carter H. Harrison addressed the convention on world peace.

The following were elected deputies to General Convention: the Rev. Dr. Holmes Whitmore, the Rev. K. D. Martin, the Very Rev. H. W. Roth, the Rev. A. D. Kelley; C. P. Morehouse, C. M. Morris, Judge George B. Nelson, H. P. Foulkes. Alternates: the Rev. Messrs. T. R. Harris, George White, W. F. Whitman, F. J. Bloodgood; Messrs. H. M. Laffin, Forbes Snowdon, Hibbard Green; Dr. Hemenway. Fr. Whitman was also elected to the standing committee to replace the late Rev. A. H. Lord.

Frontal Given to Erie Cathedral

ERIE, PA.—Bishop Ward of Erie blessed a new frontal for the Altar of the Cathedral Church of St. Paul recently. It is eloquently described in the request read at the service by the Very Rev. Dr. Francis B. Blodgett, Dean.

"Reverend Father in God, I present to you in the name of its donor, this frontal covering of the Altar, made of linen and lace skillfully designed and cunningly wrought in the Italian city of Sorrento. It is the pious gift of Clair G. Irish, a vestryman of the American Pro-Cathedral of the Holy Trinity in Paris, and one-time member of the Chapter of this cathedral. It is given to the glory of God and in memory of the donor's mother, Adelaide Sherman Irish, who departed this life on November 16, 1927."

Dean's Retirement Voted Without His Own Consent

WASHINGTON—In an exchange of letters made public in the winter number of the *Cathedral Age*, the Very Rev. Dr. G. C. F. Bratenahl denies that his retirement from the active Deanship of the Washington Cathedral, voted last May by a meeting of the cathedral chapter, was accomplished with his consent.

"I found," Dr. Bratenahl declares, "... that the impression has been given that I had voluntarily retired or resigned, neither of which was true."

The meeting of the chapter, of which the former Dean declares was attended by only six of the 15 members, offered him the position of Dean emeritus and iconographer of the cathedral. Dr. Bratenahl has declined these posts.

The action, described by the former Dean as his "deposition," has elicited protests from a number of prominent Washingtonians, according to the *Washington Post*, which states that he has been called the "moving force of the cathedral since its beginning 40 years ago." Friction between the Dean and the Bishop has been ascribed as the reason for his retirement.

7,500 Copies of South Florida

Lenten Study Course Sent Out

ORLANDO, FLA.—The Bishop's Lenten Study Course of the diocese of South Florida has been widely distributed, with a total of 7,500 copies sent out to practically every family in the diocese.

Prepared by the Rev. F. I. Hiller, chairman of the diocesan department of religious education, the course is based on Bishop Wilson's *Outline of the Prayer Book* (Morehouse, 25 cts.).

Books for Lent**THE RICHES OF CHRIST**

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Reception Held in Honor of New Los Angeles Dean

LOS ANGELES—The Very Rev. F. Eric Bloy, new Dean of St. Paul's Cathedral, was the honored guest at a reception tendered to him on February 2d.

Several hundred persons presented their compliments to him on this occasion, including Bishop Stevens, Bishop Gooden, Bishop Beal, many clergy of the diocese and ministers of non-Episcopal denominations, and representatives of the British consul, civic bodies, and social service agencies.

Dean Bloy comes to St. Paul's from the parish of St. James-by-the-Sea, La Jolla, which he has served as rector since 1933. He was born in the Isle of Thanet, England, in 1904, the son of the Rev. Francis J. F. Bloy, now of Yuma, Ariz. His education was obtained at the University of Arizona, the University of Missouri, Georgetown University of Washington, and the General Theological Seminary.

Dean Bloy was ordained deacon in June, 1928, by Bishop F. F. Johnson, being advanced to the priesthood in June, 1929, by Bishop Murray. He married Frances Forbes Cox in 1929; and his first charge was All Saints' Church, Reistertown, Md., from 1929 to 1933.

Bishop Oldham First in Series of Lenten Preachers in Albany

ALBANY, N. Y.—The Lenten noonday services for the city began with Bishop Oldham of Albany as preacher on Ash Wednesday at St. Peter's Church. The following preachers take the services weekly, Monday to Thursday, the local rectors in turn preaching on the Fridays: the Rev. Harold Hand Donegan, St. Bartholomew's Church, White Plains; the Very Rev. Dr. N. R. High Moor, Dean of Trinity Cathedral, Pittsburgh; the Rev. Hamilton H. Kellogg, St. James' Church, Danbury, Conn.; the Very Rev. Dr. Chester B. Emerson, Dean of Trinity Cathedral, Cleveland; the Rev. David K. Montgomery, St. Peter's Church, Morristown, N. J.; and Bishop Fiske. The Rev. J. DeWolf Hubbard of Saranac Lake and the Rev. Luther Tucker of Cambridge, Mass., will preach on Thursday and Friday following Ash Wednesday.

Lenten Addresses Given by Laymen

NEW YORK—The rector and people of All Angels' Church invited all interested persons in the city to attend the series of six addresses by laymen, delivered on Thursday evenings during Lent. The subjects and lecturers are as follows: February 11th, Christianity and Medicine, by Dr. Grafton Burke; February 18th, Christianity and Art, by Dr. Theodore M. Greene of Princeton University; February 25th, Christianity and Money, by Dr. Lewis B. Franklin; March 4th, Christianity and the State, by Herbert Agar, author of *People's Choice*; March 11th, Christianity and Social Service, by Miss Clare M. Tousley of the Charity Organization Society; March 18th, Christianity and Education, by Dr. Chauncey Brewster Tinker of Yale University.

Tennessee Requests Coadjutor Election

Standing Committee Instructed to Seek Consents; All-Time High in Payments Reported by Treasurer

MEMPHIS, TENN.—The 105th convention of the diocese of Tennessee, meeting in Calvary Church, Memphis, acceded to the request of Bishop Maxon for a Bishop Coadjutor, instructed the standing committee to ask for consent to the election on the ground of extent of diocesan work, and recessed until such time as sufficient consents have been received, when it will reassemble for the election.

The treasurer reported an "all-time high" in payments on assessments and apportionments, with all obligations within and without the diocese met in full before closing of the books for 1936. Acceptances on missionary apportionments for 1937 totaled some 12½% more than last year. Increasing revenue from the endowment permitted a general reduction in assessments, and a number of the parishes added the amount thus saved to their missionary quotas.

Three new churches were completed in 1936, at Shelbyville, Battle Creek in the Sewanee field, and Germantown near Memphis. St. John's Church, Memphis, was enlarged, doubling its seating capacity and sanctuary space. St. Paul's, Kingsport, erected a new parish house.

Three newly organized missions were admitted to union with the convention, St. Mark's, Copperhill, St. John's, Old Hickory, and St. Luke's (Colored), Knoxville.

Plans were set on foot for cooperation with the diocese of Alabama in maintaining a Church Army training school for Southern workers, and for use of the Army at points in Tennessee.

All parishes and missions were asked to include in their annual budgets definite amounts for support of the University of the South.

Diocesan officers generally were re-elected.

The 106th convention will meet in St. John's Church, Knoxville, on January 19, 1938.

New members of the Bishop and council are: the Rev. Messrs. Louis C. Melcher of Knoxville, Prentice A. Pugh of Nashville, and Alfred Loaring-Clark of Memphis; Messrs. Chauncey M. Mynderse of Knoxville, Charles S. Martin of Nashville, and John W. Harris, Jr., of Memphis. All except Mr. Mynderse have had previous service on the council.

The following were elected to General Convention: Deputies: the Rev. Drs. Charles F. Blaisdell, Charles W. Sheerin; the Rev. Canon James R. Sharp, the Rev. Louis C. Melcher; Messrs. Z. C. Patten, Douglas M. Wright, S. Bartow Strang; Judge Charles N. Burch. Alternates: the Rev. Dr. Prentice A. Pugh; the Rev. Alfred Loaring-Clark, the Rev. Dr. Edmund P. Dandridge, the Rev. William D. Bratton; Dr. Benjamin F. Finney, Messrs. J. Kennedy Craig, Junius B. French, William Orgill.

Delegates to the Triennial Convention of the Woman's Auxiliary are as follows: Miss Mary G. Love, Mrs. T. P. Yeatman, Mrs. Chester D. Richmond, Miss Mary H. Ewing, Mrs. Max Y. Parker. Alternates: Mmes. J. Seddon Allen, Wilburn Hailey, Morrow Chamberlain, W. D. Bratton, W. W. Brooks.



Photo by Bachrach.

DR. POWELL

Haiti Pays 1936 Pledge to Mission Work in Full

PORT AU PRINCE, HAITI—In spite of keen personal sacrifices and sufferings by the clergy, due to their meager salaries, the missionary district of Haiti paid in full its 1936 pledge to the mission work of the Church. It was announced at the convocation of the district, meeting in Holy Trinity Cathedral here January 24th and 25th. A personal letter of appreciation from the Rev. Dr. Lewis B. Franklin of the National Council to Bishop Carson was presented to the convocation.

The Ven. Georges E. Benedict is to be Dean of the cathedral, succeeding Bishop Kroll of Liberia, Bishop Carson announced. He appointed the Rev. Ledoux L. Paraison Archdeacon of Port au Prince in Dean Benedict's stead. The convocation expressed its satisfaction with these nominations.

A suggestion of Bishop Carson that memorials be placed in the cathedral, bearing the names of earlier missionaries of the Church in Haiti, was enthusiastically received. By unanimous vote it was decided that the first memorial tablet should be to the Ven. Albert Rupert Llwyd.

Dean Benedict and Deus Buteau were elected deputies to General Convention. The Ven. Elie O. Najac and Urie Jacques Garnier were elected alternates. Dean Benedict was also elected to the council of advice.

Layman Corrects Newspaper

FORT WORTH, TEX.—An article by James R. O'Daniel, Fort Worth layman, was featured in the *Star-Telegram* on January 23d, exploding the fallacy that Henry VIII or Queen Elizabeth founded the Church of England. The article was written in reply to a statement made in the journal that "if Henry VIII had not fallen wildly in love with a mere girl of 19, England might be a Catholic country today and there might be no Church of England."

Dr. Powell Accepts Washington Deanship

Baltimore Rector Also Succeeds Bishop Rhinelander as Warden of College of Preachers

WASHINGTON—Succeeding the Very Rev. Dr. G. C. F. Bratenahl and Bishop Rhinelander, the Rev. Dr. Noble C. Powell, rector of Emmanuel Church, Baltimore, becomes both Dean of Washington Cathedral and warden of the College of Preachers, in early April. Dean Bratenahl has been connected with the cathedral almost from its beginning and Bishop Rhinelander has been for a number of years head of the College of Preachers.

Dr. Powell, born in Alabama in 1891, was educated at the Alabama Polytechnic Institute, the University of Virginia, and the Virginia Theological Seminary, Alexandria. He holds the degree of Doctor of Divinity, bestowed by the Virginia Seminary. He was ordained in 1920 and was student pastor at the Virginia university and rector of St. Paul's Church there, before going to Baltimore several years ago. He won the Algernon Sidney Sullivan Medallion for distinguished work at the university.

In his student days at Alabama Polytechnic Institute he did research work for the department of agriculture and demonstrated scientific genius of a high order. Bishop Freeman is quoted as saying of his coming to Washington, "He will not only assume his full obligations as Dean of the cathedral and as warden of the College of Preachers, but I am sure he will quickly become a factor both in the life of the diocese and the city of Washington. My long-continued fellowship with him has endeared him to me and has confirmed my confidence in both his capacities and his high consecration."

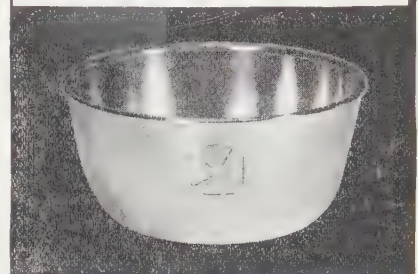
As head of the College of Preachers Dr. Powell will have unique and commanding opportunity to display his gifts and his administrative talents and as Dean of the cathedral he will take up a station distinguished by Dean Bratenahl during a long and effective Deanship in the critical and formative days of the erection of the great edifice on Mount St. Alban.

West Missouri Parishes to Hear Fr. Harrison, OHC, in Missions

KANSAS CITY, Mo.—The Rev. McVeigh Harrison, OHC, arrived in the diocese of West Missouri on January 24th and for the following six weeks will hold missions in a number of parishes and missions throughout the diocese, among them being Grace Church, Carthage; St. Philip's Church, Joplin; Grace Church, Chillicothe, and Grace and Holy Trinity Cathedral and St. George's Church, Kansas City.

On March 16th Fr. Harrison will be the guest speaker at the monthly dinner meeting of the Episcopal Business Women's Guild at the cathedral.

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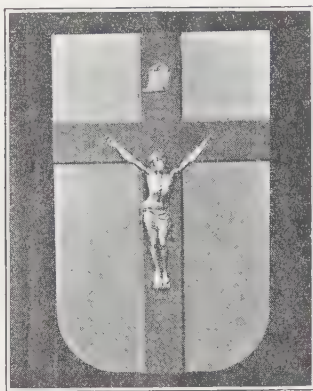
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Bishop Stewart Hits
Parental Irreligion

Chicago Diocesan Declares Present
Condition of Youth is Result of
Parents' Bad Example

CHICAGO—Declaring the present generation of young people has learned to guzzle cocktails at parents' elbows and that movie stars have replaced Biblical characters in the minds of youth, Bishop Stewart of Chicago charged present-day parents with being rankly irreligious and not fit to prepare children for a Christian life. His assertion was made before the opening sessions of the 100th annual convention of the diocese of Chicago, February 2d.

Communism and Fascism, youth, Henry VIII, and far-reaching recommendations with regard to the governmental system of the Church—these were among the subjects discussed by Bishop Stewart.

The Bishop declared a plague on both Communism and Fascism, calling them "apocalyptic perils to be overcome." However, he added, they cannot be overcome "by a Church that flies to an ivory tower of individual mysticism, glibly ignoring the social pressures and tensions which create these groups." Rather, he pleaded for a "greater passion of loyalty" to Christian principles.

In this same connection the Bishop launched his attack upon modern parents.

"The most important task before the Church today is to capture the imagination, the enthusiasm, and the intelligent loyalty of our youth, and to rally to their support as they seek adventurous roads of self-expression," he continued. "It is your generation"—speaking to parents—"which lost its faith in God and gave up family prayer and taught youth how to sneer at the Church. Youth learned from you, not at your knees but at your elbows, how to guzzle cocktails; youth learned from you and your brilliant psychology the appeal to expediency instead of conscience. It was you who taught that hedonistic view of life of intensive competitive lust for pleasure which produces at best a life that is solitary, poor, nasty, brutish, and short.

"I am on the side of youth. I accuse parents of this generation. How can they communicate a religious life they do not possess? How can there be religious nurture in homes where neither father nor mother has mastered or even attempted to master the conditions of spiritual life? The problem of our youth is a problem of our homes. The problem of our homes is a renewal of a genuine religious spirit."

Bishop Stewart came out flatly for creation of a full-time office and a primatial see for the Presiding Bishop of the Episcopal Church in the United States.

"It is intolerable," said Bishop Stewart, "that we should continue our present system of combining the office of a diocesan bishop with that of a Presiding Bishop and then adding to his duties the leadership of the National Council. It is inconceivable that we shall go on with a plan which definitely limits our choice of a Presiding Bishop to the bishops of our smallest dioceses and one which shall be close to New York. We ought

to elect a Presiding Bishop who shall thereupon resign his diocese and be given a primatial jurisdiction for life or until a set retiring age. And we ought to provide him an executive vice-president to whom should be committed the direct and daily supervision of the work of the National Council."

Financial and spiritual progress during the past year in the local diocese was reported by Bishop Stewart in his statement of official acts.

Chicago Seeks Life
Tenure for Primate

Continued from page 201

12,000,000 persons of African descent"; that "this hatred too often takes the form of brutality, burning, and lynching"; and placed the convention on record as "unalterably opposed to the crime of lynching and any other crimes of mob violence."

During consideration of the diocesan budget, Bishop Stewart announced to convention that he does not intend to call for episcopal assistance. The budget contains an item of \$5,000 "to provide assistance for the Bishop." Bishop Stewart said he intended using that sum by the appointment of archdeacons or other special missionaries. As adopted, the budget carries the item.

The convention voted to pledge \$54,000 to the National Council for 1937. The diocesan assessment was increased one-half per cent upon parishes and one-quarter per cent upon missions in order to care for a budget of \$36,000. The diocesan council budget aggregates \$68,000.

The following were named deputies to General Convention: the Rev. Messrs. Alfred Newbery, Harold L. Bowen, Edwin J. Randall, G. Carlton Story; Messrs. Austin J. Lindstrom, Wirt Wright, Joseph T. Ryerson, Stewart A. Cushman.

The standing committee as elected and organized is: president, the Rev. Dr. Edwin J. Randall; secretary, Wellington R. Townley; the Rev. Messrs. E. Ashley Gerhard, Gerald G. Moore; Messrs. George A. Ranney, Arthur Dole.

Diocesan council elections: the Rev. Dr. Charles L. Street; the Rev. Messrs. J. B. Hubbard, J. R. Pickells, J. S. Higgins, H. E. Ganster; Messrs. W. E. Gilbert, Stewart A. Cushman, George S. McReynolds, S. A. Ullman, Robert G. Peck.

The Rev. Dr. Percy V. Norwood was reelected registrar of the diocese; the Rev. Walter Bihler, secretary of convention; the Rev. Robert K. Giffin, assistant secretary.

The Ven. Frederick G. Deis, Archdeacon of Chicago, was reappointed by the Bishop for a three-year term and the appointment concurred in by the convention.

Mrs. Frederick Seymour of St. Luke's Church, Evanston, was elected president of the diocesan Woman's Auxiliary, succeeding Mrs. Albert Cotsworth of Grace Church, Oak Park.

Bishop Mann Forms Peace Group

PITTSBURGH—Bishop Mann of Pittsburgh is issuing a special call for a meeting of representative citizens of all creeds and occupations in Pittsburgh to form a committee in the interest of world peace. This movement is a part of the general peace movement inaugurated with the special service held recently in the cathedral.

Following the organization of this special committee meetings sponsored by the group will be held throughout western Pennsylvania.

Mission Churches Opened in Oregon

Convention Finds Notable Advance in Church's Work; Admit First New Parish in 25 Years

PORTLAND, ORE.—A notable advance in the Church's work was shown in the annual reports submitted to the 49th convention of the diocese of Oregon, held at St. Stephen's Cathedral, Portland, on January 28th. The greatest accomplishment of the year, brought forth in the Bishop's address, was the recruiting of new men and the consequent opening of mission churches which had been closed for some time.

Since Bishop Dagwell's consecration last February one non-parochial priest has been placed in active mission service and nine new clergymen have been received into the diocese.

In spite of the expansion of work it has been possible during the year to reduce the indebtedness of the diocese by more than half. This reflected an improved financial condition in part, but was also due to the determination shown by nearly all parishes and missions to pay in full their diocesan assessments and missionary quotas. The number of Confirmations has been above the average, and there has been considerable improvement in Church property throughout the diocese.

Among the important acts of the convention was the admission of St. Michael and All Angels' Church, Portland, as a parish, the first admitted in nearly 25 years. This church was organized as a mission 25 years ago, and has built up a fine work in one of Portland's residence districts. The Rev. Richard F. Ayres is in charge.

Bishop Cross of Spokane filled a heavy schedule as guest speaker at the convention. He addressed a rally of the YPF on Wednesday night, preached at the opening service of the convention Thursday morning, spoke to the Woman's Auxiliary that afternoon, and was the main speaker at the banquet that night. On Friday morning following the convention Bishop Cross together with Bishop Dagwell conducted a conference for the clergy of the diocese.

The following were elected deputies to General Convention: the Very Rev. H. M. Ramsey, the Rev. Messrs. R. A'Court Simmonds, R. F. Ayres, A. J. Mockford; Dr. H. C. Fixott, Messrs. Blaine B. Coles, Dean Vincent Lowell Paget. Alternates, the Rev. Messrs. George H. Swift, E. W. Hughes, C. W. Taylor, Perry Smith; Messrs. F. G. Deckebach, V. W. Gardner, E. W. Gardner, F. W. Sercombe.

Albany Rural Deans Elected

ALBANY, N. Y.—At the annual convocations of the rural deaneries of Albany and of Troy, the Rev. Walter E. Howe, rector of Catskill, was elected to succeed himself as dean of the former, and the Rev. J. Hill Johnson, rector of Warrensburgh, to succeed the Rev. I. G. Rouillard as rural dean of Troy. Both offices are effective on the date of the diocesan convention in May.

Mark Bishop White's 150th Anniversary

Continued from page 202

sonal gift to the diocese of Pennsylvania. He recalled to the minds of his audience the picture of Bishop White, old and stooped, leaning upon a cane. He then held up a cane, plain and straight, and said that was the cane of the picture; it had been in his possession for many years though he had felt that it should really belong to the people of Pennsylvania. With the cane Bishop Manning presented a copy of the picture.

Bishop Manning also read a greeting from the Archbishop of Canterbury.

Following an address by the Rev. Walter H. Stowe, recounting with much interesting detail the historical incidents attending the consecration of Bishops White and Provoost, Bishop Taitt paid tribute to the work of the Rev. Louis C. Washburn, the now retiring rector of Christ Church.

"DYING CHURCH" NEVER DIED

At the luncheon at the Churchwoman's Club, Bishop Cook of Delaware, president of the National Council, paid tribute to Bishop White because "he was a Bishop who ministered to a dying Church," and did it for 50 years.

The president of the University of Pennsylvania, Dr. Gates, told of the relations which Bishop White had had with

the university in its early dates, and how the foundations so laid had influenced a relationship between the Church and the university since.

Dr. John C. Mockridge, rector of St. James' Church, spoke for the Episcopal Academy, of which Bishop White was an organizer, and said, "I believe it is true that not a single institution which originated from Bishop White has ceased to exist to this time."

The Rev. William W. Manross of the faculty of the General Theological Seminary spoke for that institution, telling of Bishop White's principles for theological training and their lasting influence upon the curricula of our seminaries and theological schools, and said that under the prevailing system of his day Bishop White had probably prepared more men for the ministry of the Church than any other one man in the Church.

Robert Toland, president of the board of managers of the Pennsylvania School for the Deaf, spoke of Bishop White's work for the physically handicapped.

Memorial to A. Lee Penuel

LEESBURG, VA.—A beautiful stained glass memorial window was recently dedicated in St. James' Church, Leesburg, the gift of Mrs. Harry P. Gibson in memory of her father, the late A. Lee Penuel. The window, designed and executed by the J. & R. Lamb Studios of Tenafly, N. J., is in the English school of antique glass.

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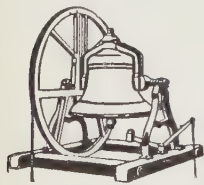
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Membership in Anglican Society Doubled in 1936

NEW YORK—During the past year the membership of the Anglican Society has more than doubled, it was announced at the society's annual meeting in Trinity Chapel here, January 20th.

About 30 persons attended the meeting, which was presided over by Bishop Oldham of Albany, president.

At a dinner in the Parkside hotel that evening, Dean Welles of the Albany Cathedral emphasized in an address the aim of the society: to arouse in its members as well as in all members of the Church a greater sense of loyalty to the Prayer Book and to the bishops of the Church as the "lawfully constituted guardians of the doctrine, discipline, and worship of the Church."

Bishop Oldham was reelected president. Other officers elected to serve during 1937 were: the Very Rev. Milo Gates, vice-president; the Rev. Charles E. Hill, secretary; R. A. diZerega, treasurer.

Spokane Convocation Addressed by Bishop Dagwell of Oregon

SPOKANE, WASH.—"We must keep our attention focused on the primary aspects of our faith and cooperate with others in the furtherance of these primary aims, instead of as so often happens placing all our emphasis upon matters of secondary importance," Bishop Dagwell of Oregon told the 45th annual convocation of the missionary district of Spokane, meeting at the Cathedral of St. John the Evangelist, January 17th to 19th.

In spite of the cold spell and influenza epidemic all clergy in active service were present.

Bishop Cross of Spokane in his annual report stressed particularly the fine showing made by northern Idaho, added to the district just a year ago. The soundness of the move has been amply demonstrated, he declared.

The Very Rev. Dr. Charles E. McAllister was elected clerical deputy to General Convention, and the Rev. John T. Ledger of Ellensburg, alternate. H. C. Whitehouse, Spokane, was elected lay deputy with Stanley Easton of Coeur d'Alene, Ida., as alternate.

Clerical delegates to the synod of the Pacific were: the Rev. Thomas E. Jessett, Wenatchee, the Rev. Donald Glazebrook, Spokane, and the Rev. Philip Nelson, Pullman. Lay: Jay W. Fancy and Dave Knapp of Spokane and W. L. Sterling of Walla Walla.

Mrs. John Johnston of Ritzville was elected district president of the Woman's Auxiliary for the year. Delegates to attend the Triennial were: Mmes. John Johnston, Edgar Byers, Orville Kneen, Jay Parrish; and Miss Jeannette Young. Alternates were: Mrs. Charles E. McAllister, Miss Christobel Corbett; Mmes. H. C. Whitehouse; Spence Dunbar, and John T. Ledger.

Speakers at Women's Club Class

NEW YORK—The speakers at the meetings of the Lenten sewing class of the National Church Club for Women will be as follows: February 17th, Raymond P. Currier on The American Mission to Lepers; February 24th, Mrs. William U. Parsons, on St. Faith's House; March 3d, the Rev. Floyd W. Tomkins, on Faith and Order; March 17th, Miss Frances Rhineland, on The Making of a Manuscript.

Convention Views Problem of Liquor

Los Angeles Delegates Hear Long Discussion of Failings, Take No Official Action

LOS ANGELES—Control of the liquor traffic was the chief subject discussed at the 42d annual convention of the diocese of Los Angeles, meeting at St. Paul's Cathedral, January 27th and 28th.

A committee consisting of three clergy and four laymen, appointed a year ago to investigate the liquor business, brought in a report that created wide discussion and received much attention in the local press.

"Prohibition did not prohibit," said the committee, "and prohibition in any form now proposed seems to offer no hope of solution. The local option which, in our opinion, produces the best results is the local option exercised in the home, without coercion and with full cooperation.

"The experiences of the past coupled with the peculiar customs and tendencies of today suggest the wisdom of drafting any local option law with the greatest care. We commend the study of local option as a hopeful possibility.

"Unrestricted sale of liquor is undesirable. In the view of this committee, the lessons of prohibition are that there should be as highly a restricted control as will most nearly accomplish that which, for want of a better phrase, we may call moderate consumption of liquor."

The committee recommended the appointment of a commission to make an extended and comprehensive survey of the whole subject. The convention accepted the report, thanked the committee, but took no action.

Discussing the expansion of the organized units of the diocese Bishop Stevens mentioned the fact that eight missions within the past year have increased their pledges to their vicars' salaries.

The status of St. Paul's Cathedral was considered by the convention and the canons amended to provide for the creation of a cathedral chapter.

Bishop Gooden reported that during the past year the Good Samaritan Hospital had donated services to needy patients amounting to \$64,000.

More than 1,300 persons were confirmed last year, making an increase in the communicant membership of nearly 2,000.

The following clergy and laymen were elected to constitute the chapter: the Rev. Messrs. Perry G. M. Austin, George Davidson, Ray O. Miller, and John F. Scott; Messrs. M. A. Albee, E. M. Cope, Thomas Fleming, Jr., and H. Ivor Thomas. The Rev. C. Rankin Barnes, formerly secretary of the Social Service Department of the National Council, was appointed a canon of St. Paul's Cathedral.

Deputies to the General Convention were elected: the Rev. Messrs. C. Rankin Barnes, Stephen C. Clark, Jr., E. T. Lewis, Ray O. Miller; Messrs. Merton Albee, Thomas Fleming, Jr., Colin M. Gair, William A. Montan. Alternates are the Rev. Messrs. George Davidson, Perry G. M. Austin, William Cowans, Herbert Vernon Harris; Messrs. R. M. Brady, C. J. O'Connor, W. N. Howard, E. M. Cope.

The Rev. William Cowans, the Rev. John F. Scott, and W. N. Howard were added to the standing committee.

Orthodox Teaching Sisterhood Formed

Importance Seen in Development
on Lines of "Practical Utility" in
Greek Monasticism

By W. A. WIGRAM

ATHERS—A development of some interest for Anglicans, and of possible importance for all parts of the Church, is now taking place in Greece, in the shape of the formation of an "Orthodox Sisterhood" in that land, for the express and special purpose of teaching, and more particularly, of giving instruction to educated girls of the upper classes.

Of course there have been nunneries in Hellas, as in all Orthodox lands, pretty well from the beginning of such things, though it is the fact that in Greece—in contrast to England—it is men who have felt the call to the Religious life, far more than have women. The reasons for this difference probably are: (1) In Greece, mothers have a way of marrying off their daughters more quickly than in the West, and also with a good deal more of parental authority in matters of choice, etc., than a Western mother can exercise now—though not more than was the case with us, say, in the 17th century! (2) In recent generations at any rate, the fact that a young man of the peasant class was exempt from conscription if he turned monk, did a good deal to keep the monasteries fully staffed!

STRONGHOLD OF CONSERVATISM

Thus, nunneries in Greece are now relatively few, and those existing are designed purely for the devotional life, and not for anything that a Western would call "practical utility." They have also been, naturally, strongholds of religious conservatism, and in the recent "kalendarian" disputes, the nuns have been the most ardent adherents of the "old kalendar," and for obvious reasons, the hardest to bring under any sort of discipline in the matter.

A NEW NEED

Now, however, all thoughtful Church leaders, such as the present Archbishop of Athens, are acutely aware that the modern young woman of Greece, who has come to know something of the problems of thought current in all the world today, stands in real need of definite religious instruction.

Hitherto such teaching has been obtainable, for them, only from Roman Catholic nuns. These are usually members of the teaching orders of that communion, generally cultivated ladies, and devoted to their own form of faith. The result of this on the religious attitude of the educated young women of Greece who came under their influence can easily be seen. There have been enough converts made to rouse a good deal of feeling among people to whom their religion is almost a badge of patriotism. Yet, who can prevent the young woman of today who wants instruction on

any subject, from going where she can get it? How much more is this the case with the most important subject of all? Hence, this new scheme for the provision of ladies who can give, inside the Church of their fathers, the education that they are right to seek, but which they now can only find outside it.

PREVIOUS EFFORTS MADE

The scheme is not quite a new departure. Some years ago the present Patriarch of Jerusalem—who was then Patriarch of Jordan—had hopes and formed plans for a college or an order on these lines, which should work somewhere in the neighborhood of Bethlehem. The political troubles in Palestine, however, brought that hope to nought. In its new form, in Greece, all friends of the Orthodox Church must hope that it will have a better chance.

TO BE LOCATED ON TENOS

The center of the new teaching order, according to the present form of the scheme, is to be at the great church and religious foundation of the Annunciation of Our Lady—the *Evangelistria*—on the Island of Tenos a few hours' run by steamer from Athens. That foundation is engaging to find a large proportion of

the cost of the work, and it is hoped that private generosity will do the rest. The whole plan is warmly supported by the Holy Synod of the Church of Hellas, and endorsed by the ministry of religion and education.

A SHOCK TO CONSERVATIVES

So new a departure has come as rather a shock to religious conservatives. There are those who regard "these new-fangled nuns" who do more practical work than praying, much as Church authorities in Romanist Malta once regarded the Ursuline nuns there, when they wanted to nurse the sick and wounded men of the garrison. One can only hope that the success of the new venture over such conservatism will be as complete and as well deserved as was that of the Ursulines in question.

WORK WILL TAKE TIME

Of course the work will take time. This new order can hardly hope to equal, at once, the work which the teaching orders in the Roman Church do now, after at least two centuries of experience. Still, the making of the scheme is one of the many proofs available today that the whole Orthodox communion is arousing herself to meet the new needs of a new age.

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NECROLOGY



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MRS. ROBERT L. PADDOCK

NEW YORK—Mrs. Robert L. Paddock, wife of Bishop Paddock, retired Bishop of Eastern Oregon, died on January 31st at her home, after a brief illness. She was in her 60th year.

Funeral services were held at the Church of the Holy Apostles, of which Bishop Paddock was once rector, on February 3d.

Mrs. Paddock, the former Miss Jean Aitken, was the daughter of John W. Aitken, head of the firm of Aitken, Son, and Co. She was graduated from the Masters School at Dobbs Ferry, in which she took a keen interest throughout all her after life. She was married to Bishop Paddock in 1923; they had been friends for many years. Mrs. Paddock and the Bishop took great mutual interest in movements for social justice and human betterment. They gave generously of time, thought, and money to such enterprises and to charitable work of other kinds. Mrs. Paddock's death was a shock and a grief to a very large circle of men and women whom she had helped and with whom she had sympathized.

FRANK M. THORNTON

FAIRVIEW, PA.—Frank M. Thornton, for many years the faithful and devoted junior warden of Trinity Church, died on January 21st at the age of 77 years.

He succeeded his father as the president of the Harbor Creek Mutual Life Insurance Company and was proprietor of the Thornton Stock Farm.

Mr. Thornton is survived by his wife; a daughter, Mrs. Paul Pepper of Conneaut, Ohio; a son, Raymond Thornton of Ormond, Fla.; and six granddaughters.

The Rev. Kenneth R. Waldron conducted the funeral service on January 24th. Burial was in Fairview cemetery.

Correction

PITTSBURGH—The Rev. Messrs. Garden and Porkess were elected to the standing committee of the diocese of Pittsburgh to replace the Rev. Messrs. Newman and Tucker, contrary to a statement in *THE LIVING CHURCH* of February 6th. Dean Moore is still a member of the standing committee.

Resignation Takes Effect

TUCSON, ARIZ.—The resignation of the Rev. Ernest C. Tuthill, rector of Grace Church here, has been revised by him to become effective immediately. Mr. Tuthill resigned because of differences with Bishop Mitchell. No investigation by the council of advice of the district has been deemed necessary.

New Jersey Woman's Auxiliary Meeting Has Record Attendance

TRENTON, N. J.—One of the most largely attended gatherings of the diocesan Woman's Auxiliary in a great many years was held in Trinity Cathedral and synod hall on January 13th. Bishop Matthews of New Jersey, who had just returned from Germany, was celebrant of the Eucharist which opened the annual meeting, and Dr. Patton, with Negro singers from the schools of the American Church Institute for Negroes, presented the cause of the work at the morning session.

Miss Elsie Hutton, president of the Auxiliary of the second province, spoke in the afternoon. The offering at the Eucharist and some special gifts made up the whole of the balance due on the Auxiliary's share of the Quota and the Archdeacon's Fund.

In recognition of the remarkable record of service of Mrs. Arthur S. Phelps for many years in many capacities, a resolution of appreciation was passed.

Elections to the Triennial are: delegates, Miss Edith Roberts of Princeton, diocesan president, Mrs. Linden Stuart of Plainfield, Miss Grace Macferran of West Collingswood, Mrs. W. S. McKay of Camden, and Mrs. F. S. Chambers of New Lisbon. Alternates: Miss Mary Louisa Whitall of Woodbury, Mrs. Arthur S. Phelps of Plainfield, Mrs. R. C. Brown of Collingswood, Mrs. A. S. Kirsteen and Mrs. R. E. Urban of Little Silver.

Bridgeport Lenten Services

BRIDGEPORT, CONN.—Lenten services for the city will be held at Christ Church here on Wednesday evenings at 8 o'clock. The first preacher on the series is Bishop Budlong of Connecticut, who spoke at a service February 11th, at which music was supplied by the combined choirs of all the churches in Bridgeport.

Other speakers are: Bishop Creighton, Suffragan of Los Angeles, February 18th; Bishop Bennett, auxiliary in Rhode Island, February 25th; Bishop Rogers of Ohio, March 4th; the Rev. Cranston Brenton, March 11th; Bishop Oldham of Albany, March 18th.

CHURCH KALENDAR

FEBRUARY

- 14. First Sunday in Lent.
- 17, 19, 20. Ember Days.
- 21. Second Sunday in Lent.
- 24. St. Matthias. (Wednesday.)
- 28. Third Sunday in Lent.

KALENDAR OF COMING EVENTS

FEBRUARY

- 21-22. CLID Convention.

AMERICAN CHURCH UNION CYCLE OF PRAYER

FEBRUARY

- 22. St. John's, Pleasantville, N. Y.
- 23. St. Paul's, Hartford, Conn.
- 24. Holy Apostles', Hilo, T. H.
- 25. St. James the Less, Philadelphia.
- 26. St. Luke's, New York City.
- 27. St. Paul's Cathedral, Fond du Lac, Wis.

BOOKS RECEIVED

(All books noted in this column may be obtained from the Morehouse Publishing Co., New York and Milwaukee.)

THEOLOGY

After Death. By Leslie D. Weatherhead. Abingdon Press, New York. Pp. 191. \$1.00.
 † A discussion of life after death in the light of modern religious thought, by the author of *Why Do Men Suffer?* and *Psychology and Life*.

First Chapters in Religious Philosophy. By Vergilius Ferm. Round Table Press, New York. Pp. 319. \$3.00.

† A treatment of the philosophy of religion, for clergy and laity.

The If's and Ought's of Ethics. By Cecil De Boer. Erdmans, Grand Rapids, Mich. Pp. 379. \$2.50.
 † A preface to moral philosophy.

Our Faith in God. By W. R. Matthews. Student Christian Movement Press, London. Imported by Macmillan. Pp. 128. \$1.25.
 † The new volume in the Diocesan Series, by the Dean of St. Paul's. Planned especially for the laity.

Personal Realism. By James Bissett Pratt. Macmillan, New York. Pp. 387. \$3.00.
 † A philosophic defense of realism and the actuality of the individual, by the professor of philosophy at Williams College.

Survival. By G. D. Rosenthal. Harpers, New York. Pp. 206. \$1.65.

† A discussion of life after death by the vicar of St. Agatha's, Sparkbrook, Birmingham, England.

What Is Christianity By Sverre Norborg. Augsburg, Minneapolis. Pp. 136. \$1.00.
 † A study of Christianity as fellowship.

Worship. By Evelyn Underhill. Harpers, New York. Pp. 350. \$3.00.
 † A treatment of worship as penetrating as the author's study of mysticism.

RELIGION

Christianity and Our World. By John C. Bennett. Association Press, New York. Pp. 65. 50 cts.
 † An interpretation of Christianity as a "whole means for our world."

Concerning the Ministry. By John Oman. Harpers, New York. Pp. 180. \$2.25.
 † An illuminating treatise on the pastoral office.

Hagerston Sermons. By H. A. Wilson. Illustrated. Mowbray. Imported by Morehouse. Pp. 222. \$1.40.
 † Notable addresses by the vicar of St. Augustine's, London.

He Is Able. By W. E. Sangster. Cokesbury Press, Nashville, Tenn. Pp. 199. \$1.50.
 † A practical guide to Christian living.

The Meaning of Christ to Me. By Robert E. Speer. Revell, New York. Pp. 192. \$1.50.
 † A personal testimony by a religious leader.

We Pray Thee, Lord. By Roy Wallace Thomas. Cokesbury Press, Nashville, Tenn. Pp. 170. \$1.25.
 † Studies in prayer.

OLD AND NEW TESTAMENTS

The Bible Guide Book. By Mary Entwistle. Illustrated. Cokesbury Press, Nashville, Tenn. Pp. 336. \$2.50.
 † A good reference book, containing much data about Bible lands and people.

The Gospel of St. John. By Samuel A. Bragg. Meador, Boston. Pp. 208. \$2.00.
 † A study of the Fourth Gospel.

Jehovah Friend of Men. By David A. Murray. Revell, New York. Pp. 364. \$2.50.
 † Studies of Old Testament episodes with their message for today.

The Old Testament: Its Making and Meaning. By H. Wheeler Robinson. Cokesbury Press, Nashville, Tenn. Pp. 247. \$2.00.
 † A critical analysis of the Old Testament.

Some Gospel Scenes and Characters. By Peter Green. Longmans, Green, New York. Pp. 108. \$1.50.

† Studies of Gospel persons and events.

The Sword of St. Michael. By Karl Morgan Block. Published by the Men's Club of the Church of St. Michael and St. George, St. Louis, Mo. Pp. 208. \$1.50.

† Informal messages from a pastor to his people of unique quality and value.

RELIGIOUS EDUCATION

Character and Christian Education. By Stewart G. Cole. Cokesbury Press, Nashville, Tenn. Pp. 249. \$2.00.

† An interesting discussion of the purpose of religious education.

Junior Boys Write Their Life of Christ. By William Grime. Manthorne & Burack, Boston. Pp. 97. \$1.00.

† A Life of Christ, written by a group of boys in a church school, under the direction of their rector, the author.

The Prophet Child. By Gwendolen Plunkett Greene. Dutton, New York. Pp. 165. \$1.75.

† A study of children, by the niece of Baron von Hugel.

A Year with the Children. By Edward M. Noyes. Cokesbury Press, Nashville, Tenn. Pp. 152. \$1.25.

† Fifty-two Sunday morning talks to children.

CHURCH HISTORY

Calvin and the Reformation. By James MacKinnon. Longmans, Green, New York. Pp. 302. \$6.40.

† A survey of Calvin's life and its significance in relation to the Reformation.

The Church in France: 1848-1907. By C. S. Phillips. SPCK. Imported by Macmillan, New York. Pp. 341. \$6.00.

† A companion volume to the author's *The Church in France: 1789-1848*.

The Roman Primacy to A. D. 461. By B. J. Kidd. SPCK. Imported by Macmillan, New York. Pp. 159. \$1.75.

† An inquiry into the question of primacy of jurisdiction, by the warden of Keble College.

BIOGRAPHY AND AUTOBIOGRAPHY

Bishop Challoner: 1691-1781. By Michael Trappes-Lomax. Longmans, Green, New York. Pp. 285. \$3.00.

Autobiography of G. K. Chesterton. Illustrated. Sheed & Ward, New York. Pp. 360. \$3.00.

Catherine de' Medici and the Lost Revolution. By Ralph Roeder. Illustrated. Pp. 629. \$3.75.

Lincoln Steffens Speaking. Harcourt, Brace, New York. Pp. 315. \$2.50.

Reveries of a Hermit. By Frederick Joseph Kinsman. Longmans, Green, New York. Pp. 310. \$2.25.

The Road Behind Me. By G. Stanley Russell. Macmillan, New York. Pp. 287. \$4.50.

Those Paris Years. By Samuel N. Watson. Revell, New York. Pp. 347. \$3.00.

Within That City. By Arnold Lunn. Sheed & Ward, New York. Pp. 285. \$2.50.

CHRISTIAN SOCIOLOGY

Brotherhood Economics. By Toyohiko Kagawa.



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Church and State in Contemporary America. By William Adams Brown. Scribners, New York. Pp. 360. \$2.75.

† The outcome of six years' intensive work on the part of Dr. Brown and a committee of 37 representative American Christian leaders appointed by the Federal Council of Churches.

Problems of the Family. By Willystine Goodsell. Revised Edition. D. Appleton-Century, New York. Pp. 530. \$3.50.

Towards the Christian Revolution. By Nine Canadian Scholars. Edited by R. B. Y. Scott and Gregory Vlastos. Willett, Clark, Chicago. Pp. 254. \$2.00.

† The authors maintain that Christianity must lead in the present-day demand for a new social order.

The Vision of God and the Social Order. By J. Earl Gilbreath. Revell, New York. Pp. 191. \$1.50.

† The book presents the mystical type of religion as the only adequate approach to the modern social problem.

PUBLIC AFFAIRS

A Diplomatic History of the United States. By Samuel Flagg Bemis. Henry Holt, New York. Pp. 881. \$5.00.

† A comprehensive and scholarly history of American diplomacy by the winner of the Pulitzer Award in history.

The Far Eastern Crisis: Recollections and Observations. By Henry E. Stimson. Published for the Council on Foreign Relations, by Harpers, New York. Pp. 293. \$3.75.

Hitler and the Christians. By Waldemar Gurian. Translated by E. F. Peeler. Sheed & Ward, New York. Pp. 175. \$1.75.

† Written by an exile, who took part in the struggle he describes.

The Nationalizing of Business: 1878-1898. By Ida M. Tarbell. Macmillan, New York. Pp. 313. \$4.00.

PAPER-BOUND PUBLICATIONS

Bede. By R. W. Chambers. Oxford Press, New York. Pp. 30. 50 cts.

The Case for Benediction. By G. B. Rosenthal. Church Literature Association, London. 2d.

"*Christian Science*?" Anonymous. Church Literature Association, London. 2d.

The Communion of Saints: An Anglican Statement. By Alfred E. Monahan. SPCK. Imported by Macmillan, New York. 8 cts.

He Careth for You: Messages of Hope for the Sick. By Arthur W. Hopkinson. Mowbray, London. Imported by Morehouse. 40 cts.

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That he is dead. He is just away!
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He has wandered into an unknown land,
And left us dreaming how very fair
It needs must be, since he lingers there.
And you—oh, you, who the wildest yearn
For the old-time step and glad return,
Think of him faring on, as dear,
In the love of There, as the love of Here.
Think of him still as the same, I say—
He is not dead—he is just away."

His loving sister, Alexina M. Morss.

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CLERICAL CHANGES

APPOINTMENTS ACCEPTED

ALLINGTON, REV. CHARLES R., formerly missionary at St. George's, Chadwicks, and St. Paul's, Parish Hill, N. Y. (C. N. Y.); is missionary at St. John's, Elmira Heights, St. Mark's, Millport, and curate at Trinity Church, Elmira, N. Y. (C. N. Y.).

BUCKINGHAM, REV. H. J., formerly rector of St. Paul's Church, Chillicothe, Ohio; has accepted a call to St. Thomas' Church, Pawhuska, Okla., as of February 1st.

DAWSON, REV. GEORGE W., canon missioner for Social Service in the diocese of Newark; on January 15th became the priest in charge of St. Luke's Church, and of St. Mark's Church, Paterson, N. J. He continues in charge of Social Service.

EMERSON, REV. SEWALL, has been appointed in charge of St. Paul's Church, Norwalk, Conn., with honorary title of vicar. Address, St. Paul's Rectory.

GUMM, REV. ROBERT KNOWLTON, formerly associate minister of St. Paul's Church, Syracuse, N. Y. (C. N. Y.); to be rector of St. Paul's Church, Malden, Mass., effective April 11th. Address, 75 Hawthorne St.

HARVEY, REV. ERNEST L., formerly curate at Trinity Church, Elmira, and missionary at St. John's, Elmira Heights, N. Y. (C. N. Y.); to become missionary at St. George's, Chadwicks, and St. Paul's, Parish Hill, N. Y. (C. N. Y.).

HINES, REV. JOHN E., formerly rector of Trinity Church, Hannibal, Mo.; is rector of St. Paul's Church, Augusta, Ga.

LIGHTBOURN, REV. F. C., formerly curate at St. Clement's Church, Philadelphia, Pa.; is chaplain at St. Mary's School, Sewanee, Tenn.

LINDGREN, REV. EDWARD MOORE, formerly in charge of St. John's Mission, Farmington, N. Mex.; is in charge of All Saints' Mission, McAlester, Okla. Address, 327 E. Washington St.

MACFARLANE, REV. JOHN R., formerly rector of St. Peter's, Cazenovia, N. Y. (C. N. Y.); to be missionary at the Church of the Good Shepherd, Rangeley, Maine.

MOORE, REV. LOUIS WILBUR, formerly vicar of Christ Church, Unionville, Conn.; is assistant at The Memorial Church, Baltimore, Maryland. Address, 246 W. Lanvale St.

SCHMALSTIEG, REV. JOHN W., is in charge of St. Paul's Church, Minersville, Pa. (Be.). Address, 304 N. Front St.

SLOAN, REV. PAUL E., formerly rector of St. Paul's Church, Kingsport, Tenn.; is in charge of St. Matthew's, Covington, and missions at Ripley, Mason, and Ravenscroft, Tenn. Address, St. Matthew's Rectory, Covington.

TRACY, REV. DR. STERLING H., deacon, is assistant in missions in West Tennessee, with address at 102 N. 2d St., Memphis, Tenn.

WARMELING, REV. KARL, formerly assistant at Grace Church, Orange, N. J. (N'k); is rector of Grace Church, Union City, N. J. (N'k).

NEW ADDRESSES

McGOWAN, REV. EDWARD A., formerly Crockett, Calif.; San Miguel, Calif.

PATCHELL, REV. DRURY L., formerly 19 Hertford St.; 11 Wilmot Road, New Rochelle, N. Y.

RIDGELY, REV. DR. L. B., formerly 897 California St.; 1200 California St., San Francisco, Calif.

STEELE, REV. DR. DAVID M., rector emeritus of the Church of St. Luke and the Epiphany, Philadelphia, Pa., and Mrs. Steele sailed from New York February 4th on a cruise to South America. They will be gone until after Easter. Address, S. S. Rotterdam, c/o American Express Co., 65 Broadway, New York City.

VON MILLER, REV. C. C., formerly 1813 Faraon St.; 447 N. 17th St., St. Joseph, Mo.

YEOMAN, REV. EDGAR H., formerly 739 S. Highland Ave., Merion, Pa.; 6312 Sherwood Road, Overbrook, Philadelphia, Pa.

ORDINATIONS

PRIESTS

LOS ANGELES—The Rev. ROBERT WALKER ORVIS was advanced to the priesthood by Bishop Stevens of Los Angeles in St. John's Church, Los Angeles, Calif., January 31st. The Rev. George Davidson presented the ordinand and also preached the sermon. The Rev. Mr. Orvis is curate at St. John's Church, with address at 514 W. Adams St.

SAN JOAQUIN—The Rev. RALPH HARRIS COX was advanced to the priesthood by Bishop Porter of Sacramento, acting for Bishop Sanford of San Joaquin, in St. John's Church, Stockton, Calif., January 28th. The ordinand was presented by the Rev. Seth C. Hawley, and is in charge of Grace Memorial, St. Helena, and of St. Luke's, Calistoga, Calif., with address at St. Helena. The Very Rev. James M. Malloch preached the sermon.

TOHOKU—The Rev. SABURO TAKIGUCHI was advanced to the priesthood by Bishop Binsted of Tohoku in St. Andrew's Church, Aomori, Japan, December 21st. The ordinand was presented by

the Rev. Timothy Nakamura, and is in charge of St. Andrew's Church. The Rev. Dr. P. O. Yamagata preached the sermon.

DEACONS

LOS ANGELES—LIVINGSTON PORTER, Ph.D., was ordained to the diaconate by Bishop Stevens of Los Angeles in St. Mark's Church, Pasadena, Calif., February 2d. The candidate was presented by the Rev. Stephen C. Clark, and the Rev. Canon E. B. Smith preached the sermon. Dr. Porter will continue teaching until advanced to the priesthood.

TOHOKU—JOHN S. SASAKI and JAMES K. SUZUKI were ordained to the diaconate by Bishop Binsted of Tohoku in St. Andrew's Church, Aomori, Japan, December 21st. The Rev. Mr. Sasaki was presented by the Rev. Timothy Nakamura, and will continue in charge of St. Paul's Church, Odate. The Rev. Mr. Suzuki was presented by the Rev. Hunter M. Lewis, and will continue as assistant at the Church of SS. Peter and Paul, Koriyama, Japan. The Rev. Dr. P. O. Yamagata preached the sermon.

CHURCH SERVICES

ILLINOIS

Church of the Ascension, Chicago

1133 N. LaSalle Street

REV. WILLIAM BREWSTER STOSKOPF, D.D., Rector
Sunday Masses: 8:00, 9:15, 11:00 A.M., and
Benediction, 7:30 P.M. Week-day Mass, 7:00 A.M.
Confessions: Saturdays: 4:30-5:30, 7:30-8:30.

MASSACHUSETTS

Church of St. John the Evangelist, Boston

Bowdoin Street, Beacon Hill

THE COWLEY FATHERS

Sunday Masses: 7:30, 9:30, and 11 A.M.
Evening Prayer and Benediction, 7:30 P.M.
Weekdays: 7, 9:30 A.M.
Confessions: Sat. 3-5, 7-9 P.M. Sun. 9 A.M.

NEW YORK

The Cathedral of St. John the Divine

Cathedral Heights

New York City

Sundays: 8 and 9, Holy Communion. 9:30, Children's Service. 10, Morning Prayer. 11, Holy Communion and Sermon. 4, Evening Prayer and Sermon.

Weekdays: 7:30, Holy Communion (on Saints' days, 7:30 and 10). 9:30, Morning Prayer, 5, Evening Prayer (choral). Organ Recital, Saturdays, 4:30.

St. James' Church, New York

Madison Avenue and 71st Street

THE REV. H. W. B. DONEGAN, Rector

Sunday Services

8:00 A.M., Holy Communion
9:30 A.M., Children's Service
11:00 A.M., Morning Prayer and Sermon
7:30 P.M., Organ Recital
8:00 P.M., Evening Prayer and Sermon
Daily, Holy Communion, 8:00 A.M. (except Saturday), also Thursday and Holy Days, 12 M.

St. Thomas' Church, New York

Fifth Avenue and 53d Street

REV. ROELIF H. BROOKS, S.T.D., Rector
Sunday Services: 8 A.M., 11 A.M., and 4 P.M.
Daily Services: 8:30 A.M., Holy Communion.
Noontday Service, 12:05 to 12:35.
Thursdays: 11 A.M., Holy Communion.

NEW YORK—Continued

Trinity Church

Broadway and Wall Street
In the City of New York

REV. FREDERIC S. FLEMING, D.D., Rector
Sundays: 8, 9, 11 A.M., and 3:30 P.M.
Week-days: 8, 12 (except Saturday), 3 P.M.

St. Bartholomew's Church, New York

Park Avenue and 51st Street

REV. G. P. T. SARGENT, D.D., Rector

8 A.M. Holy Communion.
9:30 and 11 A.M. Junior Congregation.
11 A.M. Morning Service and Sermon.
4 P.M. Evensong.
Holy Comm., Thurs. & Saints' Days, 10:30 A.M.

Church of the Incarnation, New York

Madison Avenue and 35th Street

REV. JOHN GASS, D.D., Rector

Sundays: 8, 10, 11 A.M., 4 P.M.
Wednesdays and Holy Days, Holy Communion at 10 A.M., Fridays at 12:15 P.M.
Noontday Service Daily (except Saturday) 12:15

Church of St. Mary the Virgin, New York

46th Street between Sixth and Seventh Avenues
(Served by the Cowley Fathers)

REV. GRANVILLE M. WILLIAMS, S.S.J.E., Rector
Sunday Masses, 7, 8, 9, 10, 11 (High Mass).
Evensong, with Address and Benediction, 8.
Week-day Mass, 7, 8 and 9:30.
Confessions: Thursdays, 4:30 to 5:30; Fridays, 7 to 8; Saturdays, 3 to 5 and 8 to 9.

PENNSYLVANIA

St. Mark's Church, Philadelphia

Locust Street between 16th and 17th Streets
REV. FRANK L. VERNON, D.D., Rector

Sunday: Low Mass, 8 and 9 A.M., High Mass & Sermon, 11 A.M., Evensong & Devotions, 4 P.M.
Daily: Masses, 7 and 7:45 A.M. Also Thursdays and Saints' Days, 9:30 A.M.
Confessions: Saturdays 4 to 5 and 8 to 9 P.M.

WISCONSIN

All Saints' Cathedral, Milwaukee

E. Juneau Avenue and N. Marshall Street
VERY REV. HENRY W. ROTH, Dean

Sunday Masses, 7:30, 9:30, and 11:00 (Sung Mass and Sermon).
Week-day Mass, 7 A.M.
Confessions: Saturdays, 4:15-5:00, 7:15-8:00.

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